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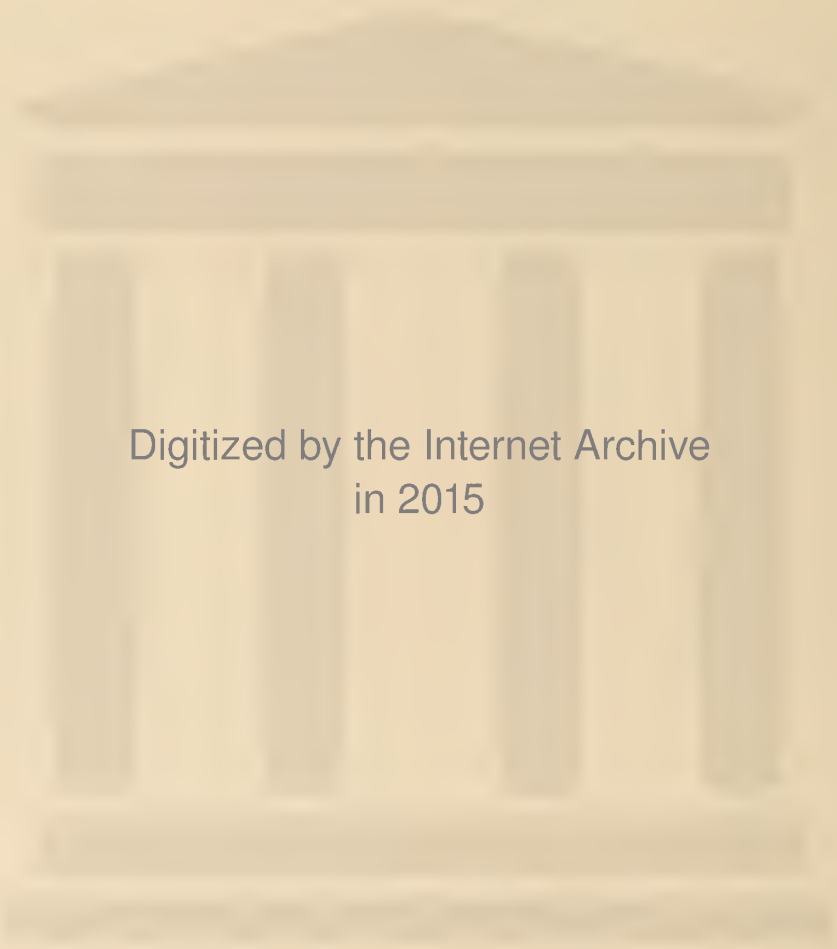

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WOMAN'S WORK FOR WOMAN

AND

OUR MISSION FIELD.

A UNION ILLUSTRATED MAGAZINE

PUBLISHED MONTHLY

BY THE

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OF THE PRESBYTERIAN CHURCH.

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HASBEIYA—SYRIA.

A CENTRE OF DRUZE INFLUENCE.

WOMAN'S WORK FOR WOMAN

AND

OUR MISSION FIELD

VOL. IV. JANUARY, 1889. NO. 1

THE Evangelical Alliance has again issued its invitation to observe a week of prayer the world around. It is to begin with January 6, and the subjects assigned are :

Monday : Thanksgiving and confession.
Tuesday : The Holy Spirit in the Church.
Wednesday : Families and schools.
Thursday : Home Missions and Social Reforms.
Friday : Missions to Israel, to Moslems, and the Heathen.
Saturday : Nations.

DURING 1889, the Jewish year 5649 opens, and the Mohammedan year 1267.

Do our societies know that the Treasury of our Board of Foreign Missions is behind? No wonder that our officers are looking out with solicitous eyes toward our missionary operations, and asking where we can reduce expenses by reducing results. *They* know, if some of us do not, how expensive it is to stop a good work begun. In this time of need, we must turn our eyes not only outward, where the want is, but upward, where our help is, and we ask every society, whether larger or smaller, to join in appeal, and at every meeting, from this time on till the fiscal year closes, to make special prayer that none of our useful work may suffer loss through a depleted treasury.

THE recognition of maternal influence and responsibility crops out curiously here and there in countries where woman is held below par. An instance came by last mail from Syria : "A few days ago the mission school in Zahleh was attacked by some boys, who threw stones at the doors and windows. Complaint was made and the Mudir adopted the novel punishment of taking the mothers of the troublesome boys and putting them in prison for several days. We hope," says our correspondent, "it will have the salutary effect of making the influence of mothers in that neighborhood bear more practically upon the maintenance of law and order."

WE receive some inquiries at the Mission House for calendars for the new year. We are sorry to say we do not know of any issued by our societies to take the place of that pleasant friend of last year ; but we can warmly recommend a beautifully illustrated almanac published by the American Board. Besides the material usually found in almanacs, it contains latest and fullest statistics of both American and European foreign missionary societies. Price 10 cents, postpaid ; 12 copies for $1. Send to C. E. Swett, 1 Somerset Street, Boston, Mass.

WE can do a little better than we thought, and furnish bound volumes of WOMAN'S WORK for 1888 at $1, postpaid. They are handy for reference in writing up articles, in tracing back the history of a movement or a school, and they look well in the bookcase, too.

A MOTHER writes of her daughter, whom she gave to foreign missions last year : "She has had her first operation for cataract, and the poor woman, who was blind, now sees. That is worth a great deal to give sight to the blind, and when she can teach the love of God, I think she will be happy."

"SCHOOLS have re-opened," "We have again commenced school," is the refrain of the letters this month past. Beirût Seminary had three girls from Egypt, one from Gaza, one from Jaffa, three from Acre, besides those from nearer home, and confidently expected not less than thirty-five boarding pupils.

CORRESPONDENTS in Pittsburgh, who have received circulars "appealing for money on the progressive plan, to send

out a lady to the foreign field — lady's name and field not being given"—ask to be defended from such a system of collecting. It should be thoroughly understood throughout our membership that none of our Boards sanction such methods. We have a regular treasury and regular officers appointed to have charge of funds, whose accounts are regularly audited, and there is no fantastic scheme for getting money which compares, in value or permanent usefulness, with that of regular and straightforward giving in the regular channels.

Among the few missionary maps, and a large proportion of them either poor maps or awkward to handle, a good one is a prize. Some good outline maps of the countries where our missions are, 2½ ft. x 3, on cloth, just right to fold up and carry about, have been prepared by young ladies, and may be obtained by sending orders to the Women's Board of Missions, 53 Fifth Avenue, N. Y. Price, $3.00 each.

The promised report of the great Missionary Conference, held in London last June, is now ready. Two large 8vo volumes, of more than 600 pages each, containing the most important papers presented on that occasion, are offered to our societies on very reasonable terms, and we hope they will be called for by the hundred. Price, to members of auxiliaries, *ordering through the Board*, 53 Fifth Ave., New York, $1.50, prepaid; 25 copies ordered by anybody, from the publisher direct, at the *same rate*. Any person ordering a single copy from the publisher will pay $2.00. Published by F. H. Revell, 12 Bible House, Astor Place, New York.

An English gentleman has proposed to pay the expenses of a physician and two assistants, for three years, in opening a missionary enterprise in Koordistan. Accordingly, Dr. J. G. Wishard is preparing to go out at an early date, to be joined by Rev. E. W. McDowell, of Oroomiah, and two native assistants, and they will try a rough winter life in the Tiary district.

Several missionary homes in Persia have been lately brightened by the advent of new little missionaries, to whom we make salaam and wish a first Happy New Year! hoping they may live to see all the Koordish Mountains converted to God.

Children's Work offers a three months' trial-trip free to any person who has never subscribed for it. Bound volumes for 1888 may be ordered from 1334 Chestnut Street, Philadelphia. Price, 60 cents, postpaid.

Our neighbor, *The Mission Gleaner*, has put on a new dress which we admire very much. Before reading the editorial explanation we said to ourselves that it suited the dignity of the ancient Church it represents. They say they had thought about it for some time, "and when even our missionaries wrote to us . . . it was time for even our Dutch economy to give place to wider views"—and it is just as good as ever inside.

Mr. J. Stewart Happer, editor of the *Chinese Evangelist*, and son of Dr. Happer, of Canton, is prepared to deliver three lectures upon "China and the Chinese," with 150 stereopticon illustrations, the majority of which are his sole possession. It goes without saying that what Mr. Happer has to offer would be intelligently presented and worth seeing. He may be addressed 117 W. 87th Street, New York.

A school-girl in Marash, Turkey, writes as follows of a visit to one of the mountain villages with the missionaries: "One Sunday we went to the village. Mr. Marden began to read, but the women would not come, so I became obliged to go near them. I asked the women, 'Do you not like to listen to the Bible?' They said, 'Yes, we like it; but when we listen we see our sins, and we are not doing what it says, so God will punish us. But if we do not listen we shall not hear the true word, and God will not punish us."

Receipts for board and tuition in the girls' school called "The Home," in Constantinople, for 1887, amounted to $7,605.04.

Dr. Wheeler says there were forty-eight young ladies in the college of which he is President, at Harpoot, Eastern Turkey, in 1887, outnumbering the young men students; although, only five years before that, when it was erected, "such was my own lack of large faith, that I ventured to provide for only thirty-two (women) in the college section, saying, 'If I live twenty years I may see these seats filled.'"

An advertisement in the streets of Osaka: "This teeth powder is not common thing as is selled in the world, it is powerful to hold the health of teeth and to recover teeth from its sickness if you only examine you should find that I never tell a lie."

ANOTHER YEAR.

Of 259 missionaries actively representing our Woman's Societies at the opening of the year, the lives of all but four, so far as known, have been graciously preserved. A twelvemonth ago we were rich in Mrs. Morrisons; to-day, only one, the youngest of three, remains to serve in India. Mrs. Corbett, of North China, has also passed within the veil, and Mrs. Frank Perry, whose devotion was not excelled by that of any, died at Monrovia, Liberia, September 17, only eight months after her arrival there. Two names on the retired list, Mrs. W. F. Johnson and Mrs. Myers, must also be added to the roll of our dead.

One new missionary, a bride of a few months, had barely reached their station in Mexico, when the desire of her eyes was snatched from her and she returned a widow to her family. In some homes the prattle of little children has ceased forever, and in others the dreaded day has come when the boy or girl has grown large enough to come to America for an education. Upon all these bereaved ones and lonely, their fellow-workers at home would fain concentrate their sisterly sympathy, and pray they may sound that promise, which we ourselves have sometimes proved, "I will not leave thee comfortless."

Several of our ladies have passed through dangerous illnesses, and some are now bearing pain, and seeking in retirement, under medical care, to recover strength for their beloved and taxing work. Hoping for them speedy recovery, we send the greeting :—

"Thank God, He gives no endless way,
But lays his hand across the road,
Calls many a halt, and bids thee stay
And rest thee of thy load.

He is too full of grace to deal
A breathless road that never swerves;
But all things turn and pause and wheel
In restful, joyful curves.

Days end and turn where nights begin;
The months whirl round through snow and glow,
And lay their lesser rings within
The year's encircling flow."

1888 has been nearly as fateful of marriages as 1886—not less than ten times have the mother societies been called upon to add their blessing. In some of these cases the result has been only a transfer to another department of our own missions. We have had the privilege of sending forth thirty-six new missionaries, so that our force, adding those happily returned to their posts, and including such as are on furlough, with definite expectation of returning, stands *277 to-day, besides about forty-five other missionary ladies, who, for good reasons, are not formally connected with our Woman's Boards.

At home our societies have not stood still. Not less than 465 new Auxiliaries and Bands have reported themselves. Staunch helpers are missed from our ranks here. The removal of one such, as if marked for our special instruction, took place from the midst of us, in our great meeting at Philadelphia, at General Assembly time. These vacant places call for experienced women of our churches, who have hitherto shrunk from official obligations and burdens. Will they not accept the mantle that falls on them in the spirit of our dying friend at Ridgebury—"Keep my name on as long as I live."

Our fivefold treasury, though yielding a gain of $47,000 upon that of 1887, was something of a disappointment considering our aims for centennial year. It may be a spur for the months remaining before annual meetings. The bulk of our money this year has been spent, not in purchasing real estate, nor in brick and mortar, but emphatically in "sending" the preacher, without whom they would not have "heard." It has been expended in the transportation and necessary means of living of our missionaries, and the salaries of native assistants in our schools, Bible women, zenana visitors, village school teachers, colporteurs, those whose feet are wearing paths into the by-ways and the wilderness, where the rose blossoms at their coming. It has brought teachers to pupils and pupils under the training hand of teachers. It has carried the message of the everlasting Gospel by living voice, and tender, ministering hands to those who could not have interpreted it if it had reached them in *any other way*.

Our societies have doubled their number of physicians this year, but it gives us only seven in all (and an eighth lady in connection with the Assembly's Board). Dr. Lillias Horton, in Korea, holds the respon-

* We believe this is the safe and lowest estimate. With the constant shifting of missionaries' plans it is difficult to know how to count them at any given date.

sible position of physician to the Queen. Dr. Mary Bradford, at Tabriz, is the first woman physician to go to Persia, and Dr. Marian Sinclair, with her assistant, Miss McKillican, presides over the woman's pavilion of the Peking Hospital.

We have taken possession of some acres in the King's name, and we have put up some buildings. We rejoice in the housing of the whole Teheran Mission, and we can sleep more comfortably now, when we think of the Osaka and Oroomiah schools. Bancho has been enlarged and the beginnings of a kindergarten at Kanazawa, a school at Merida, and extension at Mexico City, are all heard of.

And what has our machinery accomplished? That is what we are telling in these pages every month. We cannot recapitulate it here; but we may point to some cloudy places and some spots of sunshine, and ask what lies before us.

Two girls' boarding-schools, at Monterey and Chieng Mai, have been closed for most of the year; the Turkish Government closed temporarily many village schools in Syria, and the priests reduced the school in Guatemala. One of our ladies in Japan, a physician, though not sent in that capacity, has been obliged, through jealousy of Japanese doctors, to give up for the most part, practice which she loved—among the poor. Efforts to push again into Kwong Sai have been rebuffed, and there have been hindrances in Korea; and work among the Jewish women of Oroomiah, after receiving a wonderful impetus, was struck last summer by the hand of persecution, and still lies bruised from the blow.

None of these things are bright, but, oh! how the sunshine lights up Kangwe Hill and the northern Gaboon district, where the churches have been visited from on High, and souls to the number of 50 to 60 have been added to the witnesses for Jesus between January and October, 1888. Cannibals converted; fetish doctors converted; men and women born into slavish superstitions and bred in vice, changed and on their way to heaven! This is what our machinery does when a supernatural force is moving in its wheels. A blessed revival in one of the Tokyo churches influenced Graham Seminary; and saving doctrine, distilling as the dew, penetrating convictions and altering character, is a constant feature of all our schools. These fruits have matured into many open confessions of Christ this year, and Miss Garvin is permitted to say of her Osaka boarding pupils, "Every one a Christian!" A new candlestick has been set up in Takata, and the candle is lighting that place; and in China and Laosland the first separation of worshipers of God from idolaters has been made in places. Our medical missions have gained in power and efficiency, and more than ever justify the hopes that are set upon them. We may say of our whole work that while the harvest has been great in some fields, it has not failed in any.

And what next? Koordistan next! dear Societies. Not in the very mountains that Laya traversed with such fear, but among just such "mountain bears" that "don't know anything," in the wild Tiary (*Tea-ā̃e-y*) district; looking westward down the plain to Mosul, on the Tigris, and down the Oroomiah plain eastward; and over the mountains to the north; commanding 200 Nestorian and Koordish villages—this is where the breach in the wall is next to be made, and when they have made it, our advancing brethren will call for us to follow.

And, perhaps, more industrial education next! Dr. Atterbury tells us that the clock and watch repairing throughout China is in the hands of Roman Catholics; that their missionaries send out all the boys and girls from the mission schools with something taught them, by which to get an honest livelihood; and he thinks we may learn something from the Roman Catholics in this line. Dr. Shedd, our most experienced missionary, in a widely different country, approves of the same departure for Persian Missions. Mr. Ward has already asked for tools for his boys in Teheran, and many teachers ask regularly for patterns for needlework. If this idea gains ground and is acted upon, it will concern our societies deeply.

More responsibility accepted by individuals and individual churches, in behalf of their representatives who are carrying the proclamation of our own hope abroad in all the earth—that is next.

Dr. Schauffler, superintendent of the New York City Missions, said, in a conference held here the first week in December, that what this city needs from the churches is "not just now so much brick and mortar, but consecrated flesh and blood," and more of *that*, trained and called of the Master and sent abroad from the loving heart of the Church; *that* is "next" in our missionary work, or there is no next at all.

To all our membership, at home or abroad; our mothers and elders, who feel it is for them too late to risk letting an op-

portunity go by ; those in their prime, who cannot get enough into a day ; the young sisters, who begin to see that time is a stream and does not wait ; to all of us, the retreating footfall of '88 and the approach of '89 seem to urge faithful continuance in what we have begun and pressing forward to do the next thing, now and with all our heart, *for*

> " Only the new days are our own ;
> To-day is ours, and to-day alone."

A TRAVELER'S OBSERVATIONS ON WOMAN'S MISSIONARY WORK IN JAPAN.

The Woman's Union Mission School in Yokohama, established so long ago by Mrs. Pruyn and Mrs. Pierson, was one of the first places I visited in Japan. Entering quite unannounced into the school-room, I found the graduating class of four, two of whom were Japanese, two Eurasian, reciting the history of the Reformation and telling about Martin Luther. Immediately I fell to imagining what might be the achievements of a Japanese Martin Luther. I was recalled from my reverie by a new class who recited from that rather ancient book, McIlvaine's Evidences of Christianity. Here one of the great needs of Japan first began to be apparent to me. The character and circumstances of the Japanese mind are so different from ours, that our books of evidences are seldom adapted to their wants. They need special text-books, a whole Christian literature in fact, not merely translated, but rewritten by those who understand Japanese character. Some of the best work which our missionaries are doing is right in this line.

The music of this school is justly celebrated among all the schools in Japan. I had heard these pupils before in the choir of the large church which I visited on my first Sunday in Japan. Now they sang various pieces for me, led by their Japanese organist. Their sense of time is better than their sense of pitch. Their voices are usually thin and sharp. A strong infusion of guttural sounds is considered desirable in the native music, and this tendency has to be overcome ; but they are fond of foreign music, and very industrious and persevering in learning it.

All of the assistants I found to be Japanese, formerly heathen pupils, now Christian teachers. Their self-possession and faithfulness were great. I have seen few things more impressive in their significance than a Japanese teacher or preacher engaged in giving Christian instruction to his own people ; and this is what I saw in every mission school and in every native church that I visited. There are about ninety scholars in this school, including twenty Eurasians.

Another school in Yokohama is Ferris Seminary, associated so closely with the name and memory of Chancellor Ferris, a fine crayon portrait of whom hangs in the main school-room. Here, as in the Union Mission School and others throughout the country, the custom prevails of reciting in English one part of the day and in Japanese the other.

One of the prettiest things I have seen in Japan was the sight of these ninety or more girls—most of these schools seem to number between ninety and one hundred—seated, or rather, kneeling at their dinner. It would need a woman's pen to do justice to the scene. Ninety picturesque little maidens, clad in their pleasing native costume, except that bangs are making an inroad into their cumbrous, elaborate coiffure. Twelve or fifteen little tables a foot high, with six or eight girls at each. Each maiden with her own chopsticks kept in her own case. On the floor, or rather matting, at each table, a large, round, wooden box full of hot rice. On the table for each one, a little rice bowl, a plate with two fish, like herrings, on it; another plate with pieces of pickled radish, a national favorite. Also, little china tea-pots and cups, all very much like a doll party, with which the little damsels proceed, quite undisturbed by our presence, always graceful and usually silent. Meals are seldom social affairs with the Japanese, who are apt to eat alone. The whole arrangement of the house was extremely interesting, as I saw the combination of European and Japanese features.

Specially interesting was a class which I saw studying the Chinese classics. The girls were seated on their mats in a semicircle about a venerable Japanese, well known for his attainments. He has been teaching in the school for some time, but a year ago became a Christian, and ever since has taken a humble place at the feet of the

young disciples a little older in the faith than he.

In another room, two writing teachers were engaged in teaching the little hands to form those crooked, crabbed Chinese characters. There is great need for the Society for the Prevention of Cruelty to Children to interfere in Japan and assist those who are attempting to substitute Roman for Chinese characters in both the written and printed language.

"THOSE CROOKED CHARACTERS."

It is the endeavor to make this school as well as others, so far as possible, support itself, and I was told that the payment of three dollars and a half a month, for board and tuition, affords the means of paying all the Japanese part of the work.

Before leaving Yokohama I must refer to the work which Miss Brittan is doing in behalf of the Eurasians. These unfortunate children of mixed European and Japanese parentage inherit the instincts, tastes and, to some extent, the abilities of both races, though they seem in many respects to resemble their European fathers more than their mothers. They are usually neglected or shunned by both races. Out of pity for their condition, and in the belief that they are providentially appointed to mediate between the two races as Christian teachers, Miss Brittan, so well known for her zenana work in India, conducts a school for their special benefit, though the children of Europeans are also welcomed. These children seem always bright. They dress like Europeans and eat our food. In India, some of this class have come to occupy very important positions. As Japan is more and more opened to foreigners their number will undoubtedly increase, and Christian women like Miss Brittan and Miss Viele are needed, who will devote themselves to their welfare.

Of the two girls' schools which I visited in Tokyo, the capital of the empire, with over a million inhabitants, I must reluctantly allude only to Graham Seminary, whose commencement exercises I attended with great pleasure, hearing the young girls recite their essays, and seeing a fine mingling of European and Japanese society at the collation which followed.

The Bancho school in Tokyo differs from all the others which I have mentioned, in that it is not in the foreign settlement, where alone foreigners are allowed to hold property, but right in the heart of the Japanese city. This is accomplished by mak-

ing Japanese gentlemen trustees of the property. It involves for the four American ladies who teach here, separation from their friends and isolation among the Japanese. But it is thought to give them a better hold upon the people, a better chance to leaven the lump.

Armed with the number and name of the street, I started to find the school. The street was discovered, but, there, no one seemed to know where the *ni-jin-hachi* was, which I kept assuring them meant "No. 28." In fact, I have on several occasions noticed that the Japanese are singularly slow in understanding their own language—spoken by a globe-walker. In this case they don't understand me, and jabber away about it; I don't understand them, and also jabber away. Finally I catch something like "Americani," and follow their gestures until I come to a fine Japanese residence where many girls are playing in the yard. I hazard the chance and ask for Mrs. True. Admittance is at once secured and Mrs. True is close at hand.

In this school there were one hundred and twenty-five, fifty of whom were in the kindergarten and primary departments. For full tuition and board, five dollars a month is paid, one dollar for tuition alone. The number of scholars seems to be limited only by their room. Children from some of the best families in the city are here, such as those of Arinori Mori, of the Imperial Cabinet, in charge of the Department of Education. Having welcomed me, the school recited the nineteenth Psalm in English, and the Pauline Psalm of Love in Japanese. They sang Moody and Sankey songs and one native tune. Then they listened attentively to a few "feeble remarks" from your correspondent.

The ladies in charge of this school greatly desire its enlargement and the means of establishing one institution for the higher education of women. The great trouble is that the girls do not remain long enough at school. They marry very young and are not expected to spend many years in study; but the demand for a higher education is increasing, and it seems only right that teachers and others should have the opportunity and the temptation to advanced study which a Woman's College would give them. Out of the many schools now at work, perhaps one may be evolved into a college. Only it will devolve on somebody, perhaps a woman, to help it evolve.

I write of but one school more, that in Osaka, the center of the Congregational Mission. Three American ladies teach in this school, and one gives gratuitous instruction in singing. Apart from this, the school with its ninety pupils is supported, instructed and controlled by Japanese Christians. They have special pride in this institution as being especially their own. Many of these young girls spend their vacations in teaching English and Christianity. They carry to their homes and friends a new ideal of womanhood, and are able to effect a great deal. Many of them marry Christian Japanese, some of them pastors, and so the land is being occupied by Christian homes. I could write much more about similar schools, that of the American Board at Kobe, the Methodist school at Nagasaki, but you can gain from what I have already written, a clear enough idea of the methods of school work.

In Osaka is a Chautauqua Circle, of which men and women are members. In Tokyo there is a Reading Club for women, which includes Japanese ladies of high position. Some of the best books of literature are included, and a portion of the Bible is read through every year.

When I come to speak of woman's work outside of this organized instruction, it is hard to select material. There is what is called the Theological School at Kobe, where one or two of the ladies meet older Japanese women for sewing and Bible talks. Then there are those who, like Miss Colby, Miss Gardner, Miss Talcott, go out from the mission community, either alone or with a Japanese helper, establish themselves in a native, usually heathen home, and for weeks or months at a time engage in a solitary hand-to-hand fight with the heathenism of worship and, still worse, of life. They are welcomed by government, which seeks the spread of European civilization, and they soon become attached to the people about them. But they learn to know better than any others, what, beneath a bright show, are the real depths, miseries and horrors of paganism. It is no wonder that their health breaks down beneath the burden. Miss Colby has a school a few miles from Osaka, composed of policemen, teachers and merchants, besides other work for women. People are sometimes averse to having Christianity taught with the English they want to learn, but when they find it must be Christianity or nothing else, they first submit, then listen, and often believe.

Yet, with all these details, I am sensible how impossible it is to give or get a fair idea of woman's work here, because only

those who see it can have an idea of woman's condition. The Japanese woman is in many respects elevated far above her sisters of other pagan nations. She is not shut up in her home, but can go out and come in and receive others there. There is no need of zenana work, and those who are not too full of cares can attend school. But her very nearness to us in some respects makes one feel her degradation the more. Her position as wife is one of servitude, and she may be cast off on the slightest pretext. The general idea of womanly virtue is low and lax, and a country where a daughter will sell herself for the support of her family has bitter need of Christian womanhood. There is less sin, in one sense, because there is little conscience for sin, but the life of both sexes is, among the common people, most promiscuous and corrupt. The women both smoke and drink, and, of course, they labor like cattle. My heavy satchel was carried up to the mission camp, 1,500 feet high, on Mt. Hiyeizan, on the head of a woman. Still, I have seen women in Germany do all kinds of man's work.

Converted and educated, the Japanese make excellent women, teachers, wives, mothers. One great difficulty with the girls at school is to teach them to think, instead of to merely remember. Their memory has been abnormally trained in the acquisition of the Chinese characters, and their power of thought has greatly suffered. There is much parrot-like reciting, and that teacher succeeds best who leads her scholars to inquire and reason. They are affectionate and easily influenced, while they are often unreliable and untruthful. The Japanese have very little idea of truth, but say pleasant things to please, whether true or not, and that, too, quite irrespective of any gain that may come to them. What they need most is help, instruction, friendship, from Christian women. The women of America can do nothing which will so help their sisters here as to send out more of their own number. It is not money for buildings that Japan needs to-day, but Christian manhood and womanhood. And those whom you send, *send at once*, for after a few years the great opportunity will have passed, the great work which foreigners can do will be nearing its end. Now is the acceptable time in Japan. Our corruptions and our temptations are rushing in fast to flood the country. Everything European has an immense prestige, whether it be good or bad. The public men of Japan are talking and writing much about the education of women. But to many of them that simply means European fashion, dress, dances, etiquette, and the lighter accomplishments, such as music and a smattering of English ; and many of them do more by their example to degrade woman than they possibly can by their talk to elevate her. Only too many Europeans also do the same. It is only Christianity, and in Christianity it is the hand of a Christian sister that can first heal the diseases of Japanese womanhood and then clothe her as the King's daughter, with true dignity and loveliness, making her all glorious within and without.

Rev. Edward A. Lawrence.

PANHALA AND THREE RANÌS THERE.

This old Fort of Panhala is a very idolatrous place, where temples abound on every side. A few steps from our door is a place under the heavy foliage of trees, where one of the old queens offered many human victims to the goddess Kali. She used to send men down in the night to search for victims, keeping the poor villagers below in great terror. This fort was once the stronghold of native princes. The remains of the old palace of Shivaji, who founded the Marathi dynasty, are only a few steps from my door. A new palace has been built, which we visited a few days ago, to see two young Ranìs (queens) who are widows. One is the wife of the late Raja Shivaji fifth. Her name is Anandabai.

The older is the widow of the King Rajaram, who died in Florence, Italy, when returning from a visit to England in 1870. I used to meet her in the palace in Kolhapur years ago. She met us very cordially, and we talked together of the years and sorrows that have intervened since we parted. I well remembered my visit to her soon after the news of the death of the young king reached her, when her grief and desolations were great, and a deep shadow for months seemed to rest over the whole city and kingdom. Her husband was a well eduated young man, who had made many plans for the education and improvement of his people. We were hoping he might be inclined to the Christian faith, for my husband had given the young king a Bible, both in the English and Marathi language, which we were told he often read. These young Ranìs both

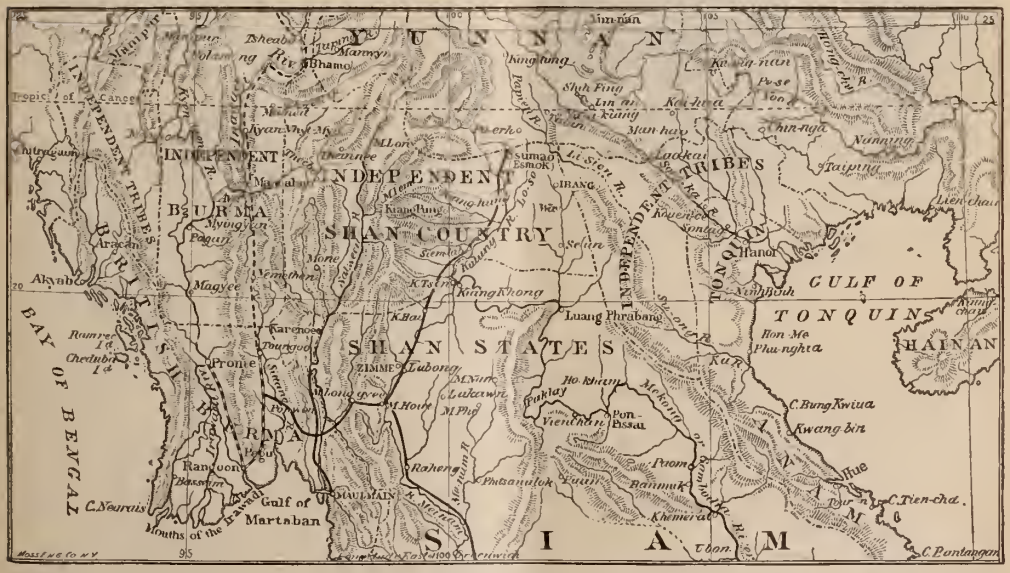
read and speak English, as their education has been under the supervision of an English governess. The younger was much inclined to talk with my daughter in Marathi and seemed much pleased that she could speak it so fluently. They showed us their embroidery, and gave us flowers, sweetmeats, spices and fruits.

But I should tell you of our visits to the "Baroda Ranì," who is very aged and feeble, and who makes Panhala her health resort. She is not staying with the other Ranìs, but living with her numerous attendants in the Regency Bungalow, a few steps only from my door. She was in Kolhapur in the early days of our missions, when I many times visited her. We had a familiar talk over the joys and sorrows of past years. She inquired very kindly after my dear children, telling me how well she remembered them, and we talked about Aka Sahib, the king's sister, who was a very intelligent woman, and the first one in the palace to favor the starting of girls' schools, and sent little girls from the palace to the first school I started in the city, in 1853. At that time we were unable to find one woman in the Kingdom of Kolhapur who could read her own language. There are now several hundreds of girls in the government schools, but I am sorry to say our Christian religion is not allowed to be taught in them, nor to the queens and ladies of the palace. I long to talk to them freely about our best Friend; I long to see them turn from their idols to the true God, and to have them aid and encourage us in our missionary work, in which they could be so very helpful. Will you not pray for this?

Mrs. R. G. Wilder,
Panhala, So. India.

AWAY UP NORTH IN THE LAOS COUNTRY.

[Last February a committee from the Laos Mission was sent to the northern provinces to visit the Christians living there, and organize such churches among them as were required. Dr. Peoples was one of the committee appointed, and, as the only alternative to a rest in America, his wife, the sole mistress of the Lakawn Station for these several years, accompanied him, seated in her howdah on the back of a great elephant, "The Gliding Lady." Their course was up the valley, north from Lakawn and westward to Chieng Hai, where the other members of the committee joined them. The following extracts from a delightful account of the whole journey have not been published elsewhere.—EDITOR.]



MAP OF LAOSLAND.
ZIMME IS ANOTHER NAME FOR CHIENG MAI; K. HAI IS CHIENG HAI, AND K. TSIEN IS CHIENG SAAN.

At Sadette, twenty miles north of Lakawn, we stopped at the "sala," or rest-house. These pavilions are put up at intervals along the log or elephant roads, as they are called—although they are not anything but a path through the jungle or over the mountains, the width of an elephant's foot. The sala has a board floor set up on high posts, a roof of board shingles, no wall, only a railing around the

outside. All was bustle to get the elephants unloaded quickly, as they were showing their weariness by striking the ground with their trunks, making a loud, hollow sound. The drivers took them to the river for a bath, hobbled their forelegs with a large rattan hoop, and turned them loose to feed upon bamboo trees near. We enlarged a

A KAREN GIRL.

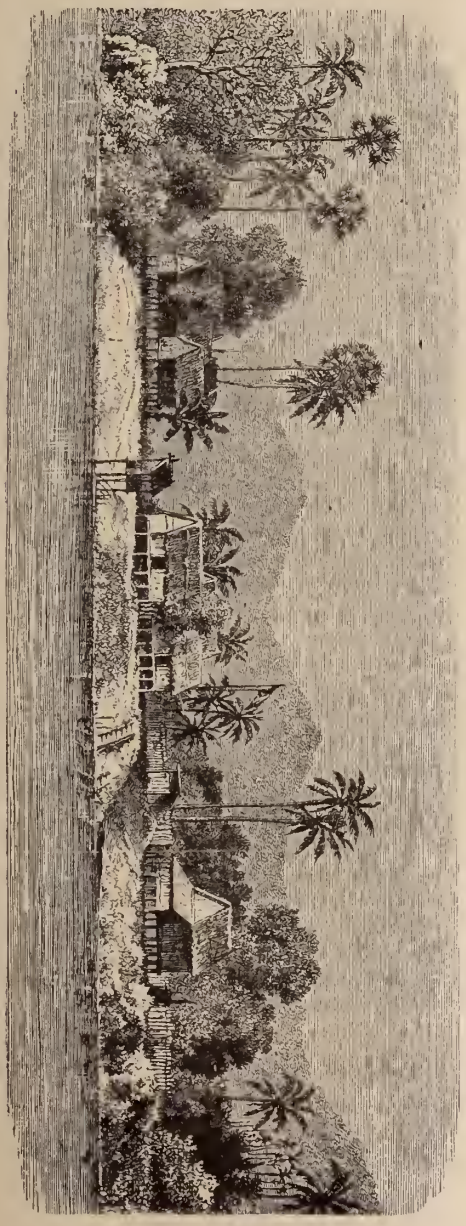
corner of the room by a long curtain brought for that purpose, our mattresses were spread upon a rude frame, the howdah pockets hung up, rugs laid beside the bed, and the little folding table and folding chairs placed to receive the savory supper that our cook was preparing below—stewed chicken, rice, bread, butter and fruit. How good it tasted after our long ride! At dark the elephants were brought in and fastened securely close to the sala, and a good meal of peepul branches and banana stalks given them. An elephant usually sleeps lying on its side; and from about midnight until three o'clock in the morning, they snore, and, as you can imagine, it is a very big snore indeed!

The second day we were in the mountains; much of the way the road was along the line of rocky cliffs at our left, while the mountains rose on our right in numberless peaks and domes. Late in the afternoon we came to a valley where was a beautiful brook, and here we camped and spent the Sabbath. It was good for our overstrained nerves to wake in the night and hear the murmur of the brook, the tinkling of the elephant bells and the barking of deer, and in the morning to have the saucy squirrels in the trees overhead drop their half-eaten nuts on our breakfast table, and see the waving leaves reflected in our coffee. At the usual hour for morning service rugs and mats were spread in the shade, and all gathered to listen, some for the first time, to the word of God. The men had made themselves berths of green boughs to sleep in, and at nightfall when it grew chilly, they built camp-fires, and some of the Christians sat around them singing Gospel songs. I thought it made a pretty picture.

A LITTLE FLOCK IN THE WILDERNESS.

The Karen teacher from a small Baptist mission in the hills, came begging us to visit them. We could not refuse, although it was quite out of our way, for they needed encouragement, there being no missionaries of their own denomination nearer than Maulmain. Before we reached the village, the Christians came to meet us and escorted us to their chapel, where they had made a nice little place for us by partitioning off one end. As soon as the women and girls saw us they ran to their houses, and soon came again bringing yams and eggs. Then all wanted to shake hands with us, and did it so heartily that although they could not speak Laos, and we did not understand Karenese, we knew they were very glad to see us. In the afternoon I called upon one woman who understood a little Laos, and she said: "If we cannot talk much, we both know Jesus." "Yes," I said, "and we shall both know the same language in Heaven." They were eager to see the pictures in the evening. Dr. Peoples explained them briefly to their teacher, who could speak some English, and he talked to the audience. Many characters of the Bible were recognized before any explanation was given. I think few in that village—they are all Christians—will ever forget the lessons of that night; it seemed to make the Bible stories so real to them. At evening wor-

ship they sang many quaint tunes that I have not heard since I was a child. Their voices were strong and usually correct and in unison, but they sang in a kind of wild chant, musical and strange. Before we separated we all sang "Happy Land" to the same tune, they using Karen words



A TYPICAL LAOS VILLAGE.

while we sang the Laos; and a Laos who had joined the colony closed with prayer, but was pretty well understood by both parties. The next day some of the men came a long distance with us, and when they turned back it seemed hard to say good-bye.

PEN YEN.

Pen Yen is built upon the site of a very old city, most of it entirely grown over with trees. The old moat, a part of the wall and gates, and some temples are still to be seen. A letter from a man in Lakawn to his brother in Pen Yen did much to make our day there pleasant. The people came all day long, so that I finally gave up the sala to Dr. Peoples, his many patients and official visitors, and with my chair down on the ground, in the shade of the building, I did my best to entertain the crowds, that came, no doubt, from curiosity to see the first white woman that had visited their town. But after showing the colored pictures, and telling about Christ's life on earth to one or two groups, they seemed to go home and tell all their friends and neighbors, for I would not be through with the story before others would come and were so eager to hear it all over, that, although it was intensely warm and I very tired, I could not refuse them, and I talked until I was too hoarse to speak any more. The Governor insisted upon having the exhibition at his palace in the evening, and the place was crowded. I believe it did good.

The travelers reached the city of Chieng Hai, upon the large Man Ko River, on Washington's birthday, and, joined by the rest of the committee, visited a Shan village near, where "more than forty persons had forsaken idolatry and were followers of Christ. Their temple had been forsaken by the priests because there were no longer any persons to support them, and the building was finally taken down and carried away." Dr. Peoples preached to a chapel full here, and a school was opened, but no church was organized.

From this place we went north of Chieng Hai, where there was a settlement of ten families, all Christians. Here we had such a happy time visiting, teaching, singing and listening to stories of how gracious God had been to them. The rice planted this year yielded 250-fold. One dear old lady could sing all the hymns, and one day at her house, she taught me to spin cotton on such a queer little native machine. One old man having heart disease came to the doctor for treatment, but he had no medicine that would help him. For some reason my heart went out to the poor old man who must soon die without knowing a Saviour, and I asked if I might not divide some of the medicine I was then taking,

with him. Doctor said it would do him good; so in a few days he came again feeling better, and said, "I prayed to your Jesus to bless the medicine, and he did;" and after Dr. Peoples had talked some time with him, he said he was ready to accept Christ, and all his house. I was so glad! A company of traders with seventy mules, returning from Maulmain, Burmah, to the interior of China, stopped one day, and hearing us talking of Jesus, said, "There are white teachers who wear Chinese dress living in the place we came from." We knew they must belong to the Chinese Inland Mission, and when the men told us that one of their number, a lady, had lately died, I asked them to take a letter to them, which they willingly did. In it I expressed the hope that we might meet one day in mission work.

On Sabbath we had communion services; the house was crowded; ten adults confessed their faith in Christ, and two little children were baptized. Mr. Dodd led the singing with his violin. The people love to sing, and from daylight until late at night there were groups in the veranda, under the house, in the tents, or at neighbors, and one could always join some of them and find those eager to be taught.

The journey led into the beautiful and fruitful valley of the Cambodia, and to the City of Chieng Saan, upon its banks, a city which was destroyed by the Laos eighty-five years ago, and whose inhabitants were carried captive to Southern cities. The chronicler observes the desolation of the silent streets in this city, "two miles long and nearly a mile wide."

Towers and temples in ruins met our eyes on every side; hundreds of bronze idols, from a few inches long to more than life size, were scattered about, just as they had fallen from their altars. In recesses of the towers stood large numbers, showing fine workmanship and covered with gold that still shone undimmed after nearly a hundred years of neglect. We discovered an idol in the woods in a sitting posture. As I stood in its lap I could not reach its shoulder; its massive face reminded me of the Sphinx; its position showed it to have been the principal idol of some large temple of which no trace remained. From either shoulder two trees had sprung and grown till they were larger than a man's body. Dr. McGilvary wished to secure a site for the home of some missionary, who we hope will live in Chieng Saan at no distant day, and asked me what location I thought desirable. "Where the great idol stands on the river brink," I promptly answered. The ground is the highest in the city, the view beautiful, and it is very near the Christian settlement, where there was gladness when we arrived, and we felt that we were among friends. They had built a large chapel, and it made a pleasant room for the four missionaries by dividing it with curtains.

On Sabbath the building was dedicated and the Church organized. The room, open court, verandas and other places were crowded with people. Elders were ordained, and all were so interested that quiet remained perfect.

I believe everybody in the place came to see our Scripture pictures. One woman, a princess, said: "I was a devout Buddhist and spent much time and money, but in spite of it my three children died, and now I do not believe in anything. I like what I have heard about your God. Tell me more about Him." She listened eagerly for a long time, and finally said, "If you will come and live here, I will be a Christian, but I am afraid so far from the missionaries."

It was hard to come away from a place where there was so much need and such great opportunities.

We are back, with renewed strength and courage. How dare we faint when the harvest is so white? There is a part for you who read this, in the sheaves and in the blessed reward. Won't you ask the Lord to show you what part, just now?

Sadie Wirt Peoples.

WHAT CHILI NEEDS.

The centres of the work of our Church in Chili are Valparaiso, the seaport; Santiago, the capital; Concepcion, Constitucion and Linares, in the South. At all of these places are organized churches, each having settled pastors excepting Linares, the newly organized church of this year, where a helper holds monthly services. Quillota believers are but a branch of the Valparaiso Church, and it is from Quillota that my impressions are gathered, and from associations with the people there.

One of our encouragements is the sympathy sometimes expressed, and generally felt, by those in authority, notwithstanding

the dead-letter law of the country regarding Protestant worship. Then, too, we have had during the year an average attendance at services of about thirty who came regularly, not counting many casual listeners. It may be from dislike of the publicity attending a daytime service, or because of their poor clothing, but we have found it difficult to get the people to Sunday-school. My share has been occasional visiting, teaching a class of young girls in Sunday-school, and care of the musical part of our services. I hope as I gain knowledge of the Spanish to find and use further opportunities.

But I want to-day to write of the needs of this Chilian people. They need a permanent and abiding interest in the pure religion of the Gospel. Impressions fade.

Then, so long accustomed as they have been to take their religion at second-hand, they need to be educated in Bible study.

They need to learn to give systematically and personally to the Lord. Coming from the Roman Catholic Church, they have been accustomed to an almost constant giving, and now many Protestants seem to wish to enjoy the benefits of their faith as cheaply as possible. Just here is a difficulty. While in the Romish Church they knew that much, if not all, of their gifts went directly to the priests, and it is not easy to make them understand that the Protestant minister does not use the collections in the same way. From my short experience in Africa of seeing how the natives of Kangwe gave out of their poverty, I cannot but feel that these Chilians, apparently so far in advance of the black tribes of the Ogowe, ought to be interested in giving gospel privileges to those who have them not.

They need a better Sabbath observance; and, next to the truths of the Bible, they need to be taught cleanliness, thrift, to be provident for the future. They need to learn the dignity of labor, and to be discouraged in their undesirable habit of borrowing. It is often surprising how some of these poor people live, having so little and making so poor a use of that little.

But it is one thing to realize a need, and quite another to supply it. We seem few among many. But we rejoice that beginnings are made. The people are being reached by open Protestant chapels, the printed page, and personal appeal. Let prayer be offered that efforts already begun may not only be carried on, but enlarged, so that Chili, beautiful as it is to the natural eye, may blossom as the garden of the Lord.

Mattie J. Robinson.

SANTIAGO, Aug. 24, 1888.

NEZ PERCE CHRISTIANS HOME MISSIONARYING.

[REV. ROBERT WILLIAMS, the Nez Perce pastor of the church in Kamiah, Idaho, with four companions and a lately converted warrior, Kul-kul-tamin, went as bearers of the Gospel message to the 700 wild Shoshones at Lemhi agency, Idaho. The devoted teacher at Mt. Idaho, at whose earnest solicitation the effort was undertaken, gives the particulars following.—EDITOR.]

Our boys have returned in safety from their missionary visit to the Shoshones. They were twenty days in the saddle, over almost impassable mountain trails, and came back with their shoes worn out from climbing among the rocks, where they could not ride. They and their teacher feel repaid for it all.

Efforts were made by the opposing party here to prevent our boys from going, or any of the Kamiah Christians from accompanying them. Failing in this, a heathen of the Lawyn Band was sent in advance of them to inform the Shoshones that they were coming, and "would tell them nothing but lies—not to listen to them," etc., etc.

A Jesuit brother of Tom Hill's was sent from the Flatheads to the Shoshones to help work hindrances to us, but what was meant for evil God overruled for good. A council of the Shoshones, Crows, and their neighboring tribes had been called to meet at a place some days' journey from Lemhi, to talk over some land matters, and a part of the Shoshones had gone to attend it. Tit-ke-lasin,* the Shoshones' chief at Lemhi (see August number of *Woman's Work*), and his band were about starting to the council, when the emissaries arrived and told him our boys were coming, and urged him to hasten away to the council.

"I will wait here until they come," said Tit-ke-lasin. And he and his people were there when our Nez Perces arrived.

"I will wait here for three days to listen to your message before going to the council," he told them. And for three precious days, with that precious Crow language

* Pronounced Tete-kay-law-sone.

which Kul-kul-tamin understood (and in which he interpreted), and the English, of which the Lemhis understood much, Robert Williams and his five companions labored among the Shoshones, teaching them the way of Life—trying to shed the light of the Gospel into the dense darkness of their heathenism.

The U. S. Agent of the Shoshones there, treated our boys very kindly, inviting Robert to preach and talk to the people at the Agency.

"Write down the words of these men, that I may remember them," said Tit-ke-lasin, "and I will cary them to the council and tell them to the Indians gathered there" (all from heathen tribes). And our boys saw the agent busy writing as they talked.

The Nez Perces promised to return to Lemhi next summer, if God permit (when all the people will be there, D. V.), and teach them more fully the way of Life—the new way, to them, of the Gospel. "I want to walk in that way, too," said Tit-ke-lasin.

Another little story of the Shoshone chief has reached me since our boys' return. It was not told by them, but was brought through one of the roving Indians.

You know that the Sioux Indians and the Government have been having much talk and trouble about the Sioux Reservation. The story goes that the Sioux sent secret ambassadors out among other tribes to learn if they would join them in case they should take up arms against the Government, or those who wished to take their lands away from them. These ambassadors, it is said, visited the Shoshones.

"No," said Tit-ke-lasin to them. "Six men came to us and told us about a *new way*. I want to walk in that way. I will not join you on the war path."

The Shoshones are a branch of the Snakes, the Nez Perce name for whom is "Tiwelka" (enemy). For ages the two tribes were enemies, continually at war with each other. Elder James Wilbur told me that there is not a trail or a canyon or mountain in all the region around here where the Shoshones (or Snakes) have not set their foot in their raids on the Nez Perces (to steal horses, etc.) or the Nez Perces, perhaps Kul-kul-tamin among them, in following, or retaliating, or fighting them. There was a fierce battle, where many Shoshones were killed, he said, about five miles from Mt. Idaho. The Nez Perces, he said, were usually victors. How strange it must have seemed to the Shoshones, and what weight it must have given to the words of our boys as they proclaimed the message of the Prince of Peace, a part of which they heard from the very *hanas* of Kul-kul-tamin (to help or emphasize his interpretation into the Crow tongue) which they had been accustomed to see holding the deadly weapon.

Another thing. When Tom Hill's brother tried to gain influence with the Shoshones against our messengers by telling them he was a great chief, and boasted of his prowess in battle with other tribes, Kul-kul-tamin silenced him before the Lemhis by: "It is no such thing—you know you are not telling the truth. *I was there!*"

Only this little more. Kul-kul-tamin is past middle age, wears citizen's dress, but has clung to his dearly-loved flowing hair. He has been the only long-haired Kamiah man in church. "We will get that long hair off him on the way," said Robert Williams, as the six were starting to the Shoshones. And so they did. Kul-kul-tamin entered Lemhi with his hair cut short like the rest.

Mr. J. Needham, U. S. Indian Agent at Lemhi, sent me a letter in which he writes: "I was very much pleased to meet Robert Williams and his associates, and to note the great effect an education has toward the civilization of the Indian. They seem very earnest and sincere in their work, and I feel confident that if I had a few such Indians on this Reservation they could do more good toward advancing the work of civilization among my Indians than any other influence which could be brought to bear upon them."

I wrote to the Agent asking if he would be willing to send a Shoshone to study at Mt. Idaho, if we could accommodate him, which we were not able to do at present. He writes: "I will use my best efforts to induce one of the Shoshone boys to enter your training school for Indians should you become situated so as to receive him."

S. L. McBeth.

NOTE.—Miss McBeth says, in a later communication, that Kul-kul-tamin proved very useful on this trip as interpreter of the "preaching talks" of the other members of the deputation, from Nez Perce into Crow, which the Shoshone chief understood. She says she has seen interpreting done by use of three languages in the Lapwai church, when strangers from other tribes were present. She adds: "No tribe is intellectually weak which leaves the impress of its language on other tribes as have the Crows. This is why I want to reach the Crows with the Gospel, if God will."

Woman's Organized Foreign Missionary Work.

BETWEEN THE ATLANTIC AND THE PACIFIC.

"The Lord giveth the word: The women that publish the tidings are a great host."
"Kings of armies flee, they flee: And she that tarrieth at home divideth the spoil."
—Ps. lxviii. 11, 12. *Revised Version.*

I. Woman's Union Missionary Society.

Undenominational. Organized in 1861.

At Home.—Auxiliaries, 26; Bands, 148. In fifteen States and New Brunswick.
Receipts: 1885, $37,683.18; 1887, $43,024.70. Total from the beginning, about one million.
Abroad.—Missionaries, 53, of whom physicians, 3; all single ladies.
Located in Calcutta, Allahabad, Cawnpore, Shanghai, and Yokohama, chiefly.
FACTS.—In Allahabad alone, 37 schools and 829 Zenana pupils.
In Calcutta, besides the well-known immense Zenana work, an Orphanage with 140 children.
The Margaret Williamson Hospital, Shanghai, received 17,780 patients in 1887; 100 cases every day during the month of May.
MAGAZINE.—*The Missionary Link*, published bi-monthly, circulation 3,000. Price 50 cents.
Address—Headquarters, 41 Bible House, Astor Place, New York.

II. Of the Congregational Church.

Woman's Board of Missions. Organized 1868. No. 1 Congregational House, Boston.
Woman's Board of the Interior. Organized, 1868. No. 53 Dearborn St., Chicago.
Woman's Board of the Pacific. Organized 1873. San Francisco.

At Home.—BOSTON BOARD, Auxiliaries, 1,075; Bands, 599.
BOARD OF INTERIOR, Auxiliaries, 1,146; Bands, 483.
Receipts: 1887, BOSTON BOARD, $123,220,45; BOARD OF INTERIOR, $51,117.40; BOARD OF PACIFIC, $4,537.28. *Total Receipts* from all three, from the beginning, $2,080,027.29.
Abroad.—BOSTON BOARD, Missionaries, 108, of whom physicians, 3; boarding schools, 28; girls in schools, 10,000; native assistants, 292. BOARD OF INTERIOR, Missionaries, 61, of whom physicians, 3; boarding schools, 10; Bible women, 34. BOARD OF THE PACIFIC, Missionaries, 5.
These three Boards co-operate with the A. B. C. F. M. in Mexico, Spain, the Turkish Empire, India, Ceylon, China, Japan, Africa (east, west and south), and the Micronesian Islands.
FACTS.—Twenty years ago there was a great disparity in the church membership of all the A. B. C. F. M. Missions in favor of men; now, the number of men and women is very evenly divided. Then, no school building for girls, no hospital nor dispensary; now, more than $200,000 invested in such Christian monuments. [For a fine recapitulation, send to Boston for 20th *Annual Report.*]
MAGAZINE.—*Life and Light for Woman*, published monthly, more than 16,000 subscribers. Price, 60c.

III. Of the Methodist Episcopal Church.

Woman's Foreign Missionary Society. Organized 1869.

This society consists of nine co-ordinate Branches, stretching from New England to Kansas. Unlike most Woman's Boards, it disburses its own fund and chooses missionaries without direction of the General Board of the Church. The few salaries paid at home are remarkably small, while those of missionaries are thought to average higher than in other denominations. Annual Reports are specially clear and usable by outsiders.
At Home.—Auxiliaries, 4,264; Y. L. S. and Bands, 1,185; total membership, 127,178.
Receipts of year ending October, 1888, $206,308.69; Total receipts from the beginning, $1,886,624.37.
Abroad.—Missionaries, 92, of whom physicians, 10; boarding schools, 10; hospitals and dispensaries, 9.
Located in Japan, Korea, China, India, Malaysia, Bulgaria, Italy, South America and Mexico.
FACTS.—Previous to October, 1888, sent out 25 medical missionaries. Seventy centres held in North India. Children in Bareilly Orphanage, 276. Zenanas in Lucknow regularly visited in 1887, 235. Patients received at the Isabella Fisher Hospital, Tientsin, during six months, 2,029. And so on. See *Annual Report.*
PUBLICATION.—*The Heathen Woman's Friend*, published monthly, more than self-supporting, with a circulation of 20,000. Price 50 cents. Address, 56 Bromfield Street, Boston, Mass.
A German edition is also printed for the German membership, of whom there are over 3,000 in the United States and 1,000 in Europe.

IV. Of the Methodist Protestant Church.

Woman's Foreign Missionary Society. Organized, 1879.

At Home.—Auxiliaries, 300; Bands, 40; total membership, 3,000.
Receipts: 1887, $7,217.98. Total receipts from the beginning, $25,000.
Abroad.—In Japan, 3 Missionaries and 3 boarding schools, with 80 pupils.
PUBLICATION.—*Woman's Missionary Record*, a monthly paper, published in Pittsburgh, Pa. Price, 50c.

Letters from the Front.

PERSIA.

Jews.

Miss Dale, who has since been transferred to Tabriz, wrote from Teheran late in July, of meetings in the Jewish quarter which she has been accustomed to hold with Mrs. Torrence. In the temporary absence of the latter she was trying to "do my best to spread myself out big enough for two." She says :—

I have such funny audiences sometimes. Two weeks ago, for instance, there were four or five men and as many boys, besides women and children. I was rather startled by the sight of the men, for my Persian is not first-rate by any means. But this was one of the times when "Lo! I am with you," was good to lean upon. First, I felt that I couldn't commence, and then that I didn't know how to stop. The men were very quiet and polite. One old, old gentleman, with a long, thin beard dyed scarlet with henna, came and sat close beside me, holding half of the Testament from which I was reading, and seemed very much interested in helping me pronounce the hard words. It seems rather unkind to criticise him after his assistance, but truth compels me to state that sometimes he twisted the words so crooked that I was obliged, with many apologies, to adhere to my own version. My heart aches every time I go to the Jewish quarter. I long to help these poor people—to show them their Messiah in Christ the Crucified. And they *do* listen. Sometimes I go away glad, because I feel that God has been pleased by my poor words to draw His wandering children nearer to Himself.

Armenians.

We have an Armenian service on the Casveen side of the city every Sunday afternoon, and I go down after our meeting with the girls. Last Sunday the thermometer stood in the shade at 103 degrees. That sounds as though my walk was uncomfortable; but I wet my head, put on my helmet, took an umbrella and was very comfortable indeed.

Moslems.

Two weeks ago, several Mussulman women came to church. They were very much attracted by the sound of the organ, and after church was over some of them wanted to see what it looked like in front, where I had been sitting, and did not hesitate, poor things, to climb over the backs of the pews to reach me a little sooner. I said, very quietly: "Sisters, come to me *that* way, not over the backs of the chairs (pointing out the aisle to them at the same time)." . . . More light! This is the need. I believe absolutely in the efficacy of prayer. Pray that there may be light given to "these nations"—Armenians, Persians, Jews, who are now sitting in darkness; and for me, that I may be filled full of love for perishing souls.

WEST AFRICA.

no end of hopefulness.

Mr. Reading writes from Gaboon, by nearly every mail, of continued interest in the Bata and Batanga churches. He says :—

Some profess to think the gospel-hardened sinners of Gaboon are past redemption, but "I have a few names even in Sardis," which was in every respect fully as wicked as Gaboon. Don't let us despair! The school is doing nicely, and our relations with the authorities are as good as we need wish for—as good as we can expect them to be with infidels. What we need now is faith in God, courage, and, steady, patient work—no explorations nor wild ravings about the "regions beyond," but a careful attention to present duties, of which we all have a full share. Speak encouragingly of Africa! What! Can the Lord prevail in other countries, but is He powerless in Africa? Is He the God of the hills, is He not of the valleys also? I reckon if He could *make* Africa, He can *renew* it.

SIAM.

all about a hospital.

Mrs. T. H. Hays wrote from Bangkok, August 17, 1888 :—

I have glad and important news to tell this morning, or rather, I will let my husband tell it. I will quote from a letter I found lying half-finished on his desk.

"I ought to tell you how the Lord has opened up a way to have my work more fully rounded out and

to more than carry out my plans. For a missionary-physician to work here without a hospital is always uphill work, as regards the spiritual enlightenment of the people. In a hospital one has his patients under his immediate care; he can visit them as many times a day as he wishes, and has valuable opportunities for presenting Christ to them. It is not so with dispensary patients. You give them medicine and tell them to come on the morrow, or in a few days, as the case may be. Sometimes they come, but more often they turn up at the end of a month or two, and when asked why they did not come back when told, the answer likely is that they had too much business, or they took one dose of your medicine and it did not cure them, so they concluded you did not know anything about their disease. Now, I am rejoiced to say that I have a hospital with all the necessary things to run it; that is, all the surgical implements, drugs, etc, but it needs, oh, I don't know how many things to make it bright and attractive! Let me tell you a little about this hospital.

"Two years ago the foreign citizens had a meeting to take such action as might be necessary for founding a hospital for sick seamen who put in at this port. The result was what is known as the Bangkok Hospital. The king put to their use a tract of ground of about four acres, containing buildings suitable for a hospital, physician's dwelling and servants' quarters. They sent to India for a physician, but a few weeks ago grave complaints of neglect were brought against him, and the committee, consisting of twelve of the first men of Bangkok, offered the position to me. I accepted and shall assume charge not later than January 1st. One building is capable of accommodating ten foreigners, and the other buildings will accommodate twenty natives. I can now see why I was sent to the marine hospital at Portland, Maine; it was that I might get the training necessary to run a first-class hospital. I can also see why my nose was kept on the grindstone so long at Frames'; it was that I might be able to run a first-class drug-store —for my dispensary has developed into that. It is nicely furnished, has a large stock, and is getting a large trade, and yet all the poor have all the medicine they require for simply "thank you," and often without. It was my ambition once to have a drug-store; I have one now, but I am only the Lord's clerk. I wanted a hospital; I have it! Don't you think I ought to go singing all day long, my hands are so full of the Lord's work? Yes, I do rejoice; it is sweet, soul-satisfying work."

Is not this good news? God has answered our prayers for a hospital in a way we did not expect.

COLOMBIA.

Mrs. Touzeau wrote from Bogota, September 6, 1888:—

The little girl we had taken out of the college and were caring for in our home has left us. The great Physician took her to that land where there is no more sickness. Before she died she told us that she believed Christ only could forgive sins; she would not let her sister be sent for because she did not want a priest; she asked us all to pray for her and read the Bible to her. Her brother left to bring the sister, but before they came she had passed away. At his request we held a service in our house. There were a great many people here and Mr. Touzeau began by telling them that our funeral service was not for the dead, but for the living. The college girls stood near the coffin and sang sweetly. After our service the body was taken to a Roman Catholic church, where we all listened to, but did not understand one word of, the cold formal service that was held. We then took her to the cemetery, and just before the body was placed in the grave, one of her schoolmates stepped out from among the rest and read a beautiful, little, parting address, and we laid her to rest with the sweet assurance that we shall meet her again. Our friend was not a little girl, being almost eighteen when she died; but her manner was so sweet and childlike that she seemed younger. We grew to love her very much while she was with us, and her pleasant grateful manner is sweet to think of now.

A New York doctor rooming in our house, this morning sent his servant out with a little book filled with advertisements. In a short time he returned and told the doctor that they stoned him in the street, charging him with selling Protestant books. Mr. Touzeau has sold a great many books here in Bogota; his plan is to take books with him into stores and other places of business. It is one way to spread the Gospel in Colombia, and many are reached so, who know little of the Bible and what it teaches.

JAPAN.

MOVED AND BUILDING.

Mrs. M. C. Hayes, wrote October 4, 1888, from Kanazawa:—The Boys' School has opened with nearly seventy pupils, thirty of whom are new. Mr. Winn, Mr. Hayes and I do the English teaching, the gentlemen each having five classes and I three. The old buildings have been moved to the new lot, the wall around it is almost finished, the ground is being leveled, the new recitation building is to be started at once and we hope may be finished before snow comes. The old building is crowded and inconvenient. We think there is no doubt but with new buildings and new teachers, we could have as many scholars as we want. We have a sermon in chapel every Sunday morning, and already a few who do not belong to the school have begun to drop in to the service. One of the principal Christians here says that Kotatsu-no (where the school is

located), is one of the most promising places in the city, that there are a great many who are inquiring into Christianity. Our house is just across the street from the school and Mr. Winn's new house, which the carpenter has promised to have finished by December 15th. The view of the mountains on one side and the lake on the other is magnificent. Miss Peabody has sent and is still sending Kentucky blue grass seed and many flower seeds, so we expect to have many bright spots on the green lawn.

THE SHOWS OF RELIGION.

During certain days of the year the adherents of each temple hold a festival, usually in May or October. The first three days of this month were celebrated at a temple near the park, when the streets about there were decorated with lanterns, and bright with banners, and temple drums were hauled and beaten by little boys at all hours of the day and night, and shirhi (lions) were abroad. These last consist of bright-colored tents under which are musical instruments and singers, and in front of which and attached to the tent, is an ugly, large head with movable jaws and a man to work them. Several fantastically dressed athletes accompany all this, and act for the benefit of the crowd. These shirhi move up and down the streets, as well as other objects. One of the gods of the temple sitting in a brightly decorated pagoda, on a high cart, was dragged through the streets. In the temple the beating of drums was going on all day.

INDIA.

Mrs. Kelso, of Saharanpur, who has sent her Jamie home to America this year, writes, as usual, affectionately of the school-boys. She also says of the school for wives of the theological students :—

Just before I came up we had an examination of the school. The women did very well considering how scared they were. The next day we invited all the women and children in the compound, that is, wives of the students, the head-master's wife and daughter, zenana teachers, and one or two others, to an afternoon tea ; and for this purpose I found a ten-rupee note which Dr. Phraner had kindly given me, very useful. He said I might use it as I liked, and so, as there was no good friend like Mrs. Wherry or Mrs. Ewing who always helped in all our teas with milk, sugar, tea, cakes, etc., I applied this money to sweets and fruits.

It was a pretty sight. We had dares (cotton carpets) spread outside near our parlor veranda, and benches arranged around, on which the women and children sat. We asked only three men, besides the missionaries, the evangelist, Mr. McMaster, and the teachers of Hindi and Urdu in the women's school. We sang a hymn, after the blessing was asked, and distributed sweets and fruits, bread and butter. They ate and drank till there was no capacity for more, and then filled their handkerchiefs full of goodies to take home !

Some of the women who were leaving got rewards of work-baskets, and the little girls, dolls, and all the babies, tin bugles.

SUNSETS AND JELLY.

* Here in the mountains we enjoy delightfully cool weather, and just now are in the height of the rainy season. We have the grandest sunsets during the rains that I have ever seen.

But I must go and see to some jelly that I have on the fire. During the summer we preserve, make jam, can, etc. Fruit is plentiful and moderately cheap. We all live very comfortably, and I think nearly all missionary ladies become good housekeepers and cooks ; our health in India depends so much on careful looking after our food.

ATTENTION TO THE WORD.

Miss Christine Belz wrote from Etawah :—

On the Hindu festival called "Hollee," I came to a large village. I saw at once that it was not a common working day, for here and there people had gathered in groups, sitting and chatting ; but as soon as I arrived some of the women called me into one of their courtyards and said, "Now, tell us the good word which we are accustomed to hear from you whenever you come to our village." Many women from other places joined them, and even men gathered before the doors of their houses to listen from there. After I had told them "the good word," and had spoken to large crowds at other places in the village, an aged Brahminee woman came and begged me to accompany her home, that those there also might hear. When we came to the house I found many high caste women had assembled, and men also, especially Brahmins, and women of the middle classes were sitting or standing outside the door and in the veranda. I sat down in the doorway, so that both those who were inside and those outside could hear me. I think I spoke for about an hour and was gratified to see how they would pay great attention, which they showed by putting important questions to me about the Lord Jesus Christ.

A few days before this festival of the Hollee, I was called into the house of a wealthy landholder. The master of the house received me kindly at the door and conducted me into his zenana, where I found his mother, his wife, and several other women who seemed to be visitors, and all were busy preparing cake and sweetmeats for the coming festival. At once refreshment was given me, and then the master of the house said : "I will now leave you and you may speak to the women here." As soon as he had gone they all left their work and

* Writing from Landour, among the Himalayas, in August.

sat around me. His mother and wife, who had heard the Gospel on a former occasion, showed themselves particularly glad to hear more of the words of Jesus. "But," said the mother, "the other women of the family must hear the good word," and she sent to call them. Very soon, six or seven young women appeared, who all were strangers to me, and to whom my message seemed to be new. When I had finished speaking I sang a Bhajan, which, together with the words they had heard, seemed to make a deep impression.

I was called into the house of a landholder, and the housewife, who seemed to be a very sensible person, put at once the question to me, "Who is Jesus Christ?" and in our conversation she put many questions about her Hindu religion.

During the hot weather, once every week, I have been on the highroad which leads to the bridge of the River Jumna, where I preached the Gospel to high caste women who were going to bathe, or to a temple near to worship. On this road I also met country-women who were coming from the other side of the river, and carried butter, milk, vegetables, or wood, to the city for sale. Many of them instead of passing me put down their load for a little while and listened.

TO THAT BOOK WE CLING.

The other day, when speaking here to a group of country-women, a respectable looking man on horseback, when he had to pass us, stopped, and after he had heard me a little while said: "These women do not understand the real meaning of your words, and the importance of the subject, because they worship idols." He then pointed to a certain place on the road and said: "There, some years ago, you gave a book, the New Testament, to a man from our village. That book we read, and from that book we learn all that we ought to know, and *to the teaching of that book we cling.*

We are very happy in having our first letter from MRS. CHARLES FORMAN, of LAHORE, written from Landour in August last:—

I have nothing to do with the Christian girls' school in Lahore now, but I came out to India to work in it, and was there over three years. The school, although owned by an English Society (the India Female Normal School and Instruction Society), virtually belongs to our mission, and here in India it is so looked upon. The English Society is unsectarian; the principal of the school is a Scotch lady, a Presbyterian, and she identifies herself and school with our mission. The girls attend our church regularly, and two or three years ago some thirteen joined the church, and I think last year there were six or seven. The school is well worthy of support. If I were in Lahore now, I could send more particulars.

My work now is chiefly in the city in connection with schools and zenanas. I wish I could tell of many in them coming out from amongst the heathen, but, alas, I cannot. Nevertheless, I am sure there is progress in many directions. The women are far more eager to listen and learn than formerly, and of the children I am very hopeful. We have about 500 of them in our schools. We have God's own promise, "My word shall not return unto me void." In the midst of many discouragements, often I feel uplifted by the thought that the message I deliver is from the Lord, and the work is His.

I believe we ought to push on our work more amongst the women and girls. It seems HARDER TO OVERCOME THEIR PREJUDICE than the men's. I have heard men say, "Oh, yes, I believe; I know what you say is true, but I have a wife and children." One cannot help feeling the deepest pity for such.

Not long ago a little girl in one of our schools died of consumption. During my last visit, three days before her death, she asked me to pray for her; and when I said, "I always do," she answered, "Yes, I know, but pray now; let me hear you, and sing, "God loved the world of sinners lost."

A BRAND NEW DISPENSARY.

We have just opened a dispensary for women in the heart of the city, and it is crowded every morning. Phœbe, the wife of our Native doctor, who has charge of a dispensary outside the city, is in charge. She passed out of the Medical College at Lahore seven or eight months ago. The sick have come in such numbers that she has found it impossible to do anything but attend to their bodily wants, so a Bible woman has been appointed to help her, a bright young woman, formerly one of the Dehra girls. This dispensary is a grand opening for getting hold of numbers of women and teaching them of Christ.

SYRIA.

MISS HOLMES, who left us September 15, sends this early greeting from TRIPOLI, Nov. 5, 1888:—

I have actually been here in Tripoli over two weeks, and so easily have I fallen into line, that I do not realize I have been away. Everything is just as I left it, except I find many new faces among the girls. The school is very full this year.

Perhaps you have heard of the opposition school started by the Greek Church, which once took many of our girls. It was quite popular for two years or more, but a frequent change of teachers did not promote the welfare of the school, and the people soon began to complain that their children were not learning anything, and this year it has ceased to exist. We have representatives from all parts of the Tripoli field.

We have two brides-elect, one of whom is to marry a young Protestant doctor in Hums. Both these girls have been in schools before, and so can read. We have some wild, untamed specimens, also, in the primer class; little things who weep and wail regardless of time or place, when things do not quite please them.

HOME DEPARTMENT

THE MONTHLY MEETING.—*January.*

Scripture Text, Isaiah lxvi. 18—The time cometh that I will gather all nations and tongues; and they shall come and see my glory.

Scripture Reading, Isaiah lxvi. 18–23.

Topic.—General Summary in connection with the Week of Prayer.

"The world grows small as we can state its area accurately in square miles, but our work grows large, as the consciousness of the mighty populations of heathen empires is thrust upon us."

Probable population of the world. What portion is nominally Christian? Estimated number of converts from heathenism during the Century? What Foreign Missions have done. (Refer to Ch. II. "Foreign Missions of the Protestant Churches," by Dr. J. Murray Mitchell, a small inexpensive book recently published.)

Salient points of interest in connection with the work of our own Church. (Refer to Introduction to last Ann. Report of Assembly's Board.)

Countries not yet reached by the Missionary. (Read A Latch Unlifted, *W. W.*, Jan. '88.

Early Apostolic Missions. (*The Church*, Jan. '88, p. 67.)

Statistics of the principal F. M. Societies of Great Britain and the United States. (*The Church*, April, '88.)

The Good Work of the Moravians. *W. W.*, Oct. '87.

Ways in which The Evangelical Alliance has helped, and may still further help the cause of Foreign Missions. (*Miss. Review*, Feb. '88, p. 134.)

The General Assembly and Foreign Missions. (*The Church*, July, '88.)

Auxiliary Societies, their Place and Responsibility. (*The Church*, Sept. '88.)

The Presb. Council and Leopold II. Missionary Character Vindicated. (*The Church*, Oct. '88.)

List of Missionaries recently departed. (*W. W.*, Oct. and Nov., *The Church*, Nov. '88.)

Account of the London Conference. (*W. W.*, Aug. '88.)

Address by Dr. Post at the London Conference. (*Miss. Review*, Nov. and *W. W.*, Dec. '88.)

Some Considerations demanding Attention Just Now. (Article by Dr. Ellinwood, *N. Y. Evangelist*, Nov. 8.)

On Letting Down, by Dr. Post. (*The Church*, Feb. '88.)

Importance of a Native Educated Ministry. Where shall such a Ministry be trained? Protest of London Conference against sending Students abroad. Christian Colleges and Theological Seminaries already established on Mission Fields. (*The Church*, Jan. and Nov. '88.)

Call attention anew to Article in *W. W.*, Feb. '88, called Advantages of Missionary Literature. Also to a little book by Rev. Wm. Fleming Stevenson recently published, called, *The Dawn of the Modern Mission.*

Future Possibilities in Mission Work. Dr. Ellinwood in *The Church*, Dec. '88.

Above all, fervent, united, continued prayer for a blessing upon all Missionaries, all forms of work, all efforts to suppress the traffic in liquor, opium, slaves. For a deeper sense of individual responsibility, greater liberality, more entire consecration. And for the converts, that they may be stablished, strengthened, settled, and enabled more and more to die unto sin and live unto holiness.

E. M. R.

WISE AS SERPENTS.

"I hate Foreign Missions! I am sick of hearing of them! Don't ever mention them to me again!"

"Why, Sally, Sally! what are you saying? What do you mean?"

"I said I hated Foreign Missions, and I do! You are always talking about missionaries or mission work. If I want you to go anywhere with me, you are always going to a missionary meeting. When I come to see you, I nearly always find some missionary body here, or somebody talking to you about mission work. You are forever writing missionary letters or reading little blue or yellow books, or great long letters from China or India. Nobody has any good of you now, unless they are missionaries or heathen. I hate the whole thing, and now I've said it!"

Sally does very wrong to feel and talk thus, and her Aunt Tabitha should give her a suitable reproof. Having done that, perhaps it might be well for her to see if she herself is wholly blameless in giving occasion for such an outbreak. Has she been "wise as a serpent" in always turning her missionary side to her young niece, who has looked to her for sympathy and help in the things of interest and delight in her own young life? It may be that not many need this warning, as the danger usually lies the other way. Yet there are

some, even of the "elect ladies," who give themselves so entirely to this work that they may well have a care lest they become too much people of one idea, and thus alienate and disgust those whom they would win.

Lend to that daughter or niece or young friend of yours a ready ear for all her little confidences. Let her feel that care for the heathen on the other side of the globe does not take one whit from your loving interest in her. If she comes to you with a heart trouble, which from your height of years and of serious life-work looks very small and trifling—nevertheless listen, sympathize, help, if you can. If she brings to you some scheme of innocent amusement, or the joy of some new friendship, hide your sense of its frivolity or its probable transitoriness, and be glad with her for the moment. She will have a better and kinder thought of the missionary work, which she knows you love, because of your care for the small interests of her life also.

Let us make our foreign mission work attractive and lovely to the young, by what they see of its effect on us, and Sally will not burst out in the above impetuous fashion to her *Aunt Tabitha.*

The fire shall ever be burning upon the altar; it shall never go out.—Leviticus vi. 13.

Whate'er the hour of sacrifice, whate'er the offering brought,
The sacred altar fire burned on, with secret lessons fraught.
The ready and consuming flame must wait the offering made;
'Twas first the fire and then the gift, in seemly order laid.
There might be hours when none beheld a victim brought and slain,
And yet the burning altar-coals were not aglow in vain,
While priestly hands, unoccupied when none to worship came,
Obedient to divine command, still fed the holy flame.

The offering might be of the flock, or choicest of the herd,
The poorest, in his hands might bring the lightly-valued bird;
But still the blazing altar-fire must ever be the same,
The whole burnt-offering be consumed in that one sacred flame.

O heart of mine! thy sacrifice at morn or evening brought,
Must find the fire of love alight, or it availeth naught.
Thou may'st not bring, through all the hours, an offering in thy hand,
But keep the sacrificial fire aglow at God's command.
The choicest offering thou can'st bring, may be a turtle-dove,
Yet will the heaven-enkindled flame, consume and bear above,
The savor of the sacrifice, the fragrance of thy love.

Julia H. Johnston.

WAITING AND WORKING.

"Another year of progress, another year of praise,
Another year of proving His presence all the days;
Another year of service, of witness for His love;
Another year of training for holier work above,"

Is undoubtedly the grateful song of every Christian heart, as, at this season, it rejoices in the tokens of Divine favor with which the year has been crowned.

The present is an intensely active age. Everybody is at work. Mighty and tireless agencies are ever delving low, building up and tearing down; and yet, over and above all this resistless, tumultuous energy, the child of God can discover errands of heavenly service—missions which he should be prepared to fill upon wings of love and obedience.

In considering preparation for this service, we find the secret of its successful fulfilment to be waiting on the Lord. It is easy to meet with those restless spirits who are always working, but more rare to meet with those who are waiting on the Lord, and zeal, in order to be effective, must be kindled at the lamp of the sanctuary, or by a live coal from the altar of God. The command is "Wait and watch and pray," and it would be well, perhaps, if we were sometimes to put aside our doing for awhile and sit at Christ's feet a few hours and meditate and ponder and pray. In the daily life of each one, does not some peculiar question or experience arise on which we need counsel and guidance? These should be taken with teachable spirit at once to the Divine Word to hear what God will say, ready to accept it, however it may clash with individual opinions or preferences, and by applying its truths, we may rest in His love.

And in waiting upon the Lord, we would not forget the value of secret prayer; it is in the closet we gain that great light that so shines that others seeing our good works may glorify our Father which is in Heaven. "They that wait upon the Lord shall renew their strength," and we can only expect that strength in answer to prayer fervently put up every day, every hour, for what God has promised to give.

"Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest." "I sat down under His shadow with great delight, and His fruit was sweet to my taste." If we could put aside our restlessness and sit in loving obedience under His shadow, our hearts would be filled with a joyous sense of things Divine, our souls with glorious truths and our mouths with melody.

Waiting upon Him is the way to work for man, and invariably he who waits most patiently, prayerfully and continuously, works most successfully for his fellow-men. What we need in our work is light—the light of the Holy Spirit. If we tarry before God we shall be filled with the power of the Holy Spirit, and out of the abundance of the heart, the mouth will delight to speak. Let us then wait upon the Lord. He will strengthen our hearts, and we shall find enough for every need, not only for ourselves, but for the perishing around us; not only for those who are nigh, but for the far-off heathen—enough and to spare. May God teach us this precious lesson, and take away from us that restlessness that deters us from sitting under His shadow, under the banner of His love. —*Board of the Southwest.*

ECHOES FROM FALL MEETINGS.

Forwarded by Home Secretary, Phila.:

A most successful series of meetings have been held in Northumberland Pby., Penna. They were held throughout the presbytery, in churches where there is no active interest in the cause, as well as in those that do their full share. Prayer and praise were upon many hearts, and "song, speech and service" deepened consecration among those who rejoice in obeying the last command.

From Madison, New Jersey:

New church parlors were dedicated the first week in December, by a praise service. The little envelopes and texts were used, and almost every one of the sixty-five ladies present brought her text of thanksgiving. It gave such a glow to the meeting that some said, "Oh, let us have texts next time!" The young ladies' part was a good exercise on Syria.

Forwarded by the New York Board:

Our society observed the Praise Service on Saturday, a most discouraging day, as rain was pouring in the morning. At 1.30 P. M. I started for the meeting, driving four miles. I found a number of women and children already in the church when I reached it. There were between forty and fifty in attendance, and we had a delightful service, feeling that God was with us. It was inspiring that so many came out in such weather, some *walking more than two miles under umbrellas.* Do you not think the Holy Spirit gave them courage? Nearly all the women drove their own horses from two to four miles, and had to tie and blanket themselves. We received $18.00 that afternoon, but envelopes have since been sent in, so that our offering amounts to $25.00. I think the leaven is working.

I had the pleasure of attending a similar meeting, held in a neighboring town, and every part was admirably conducted. The programme was so arranged that many, rather than few, took some part. The day was a charming one, and for two full hours there was a deep interest kept, and only approaching dusk obliged the meeting to close.

The West Presbyterian Church, Binghamton, had a praise service Sunday afternoon at five o'clock. Last year we had a union service for ladies only. We think our service this time was enjoyed equally well by the gentlemen. Our thank-offering was not large, only $20.00, because we have been giving "thank-offerings" for other objects this fall. Among the interesting features of the programme were the following, the different subjects being taken up in turn by the classes or by individuals: "Missionary catechism," answered by Scripture texts. "Are children missionaries?" "What have missionaries accomplished?" "Has God promised success?" "What reward has Jesus promised?" "When will missions end?" "What will then be the state of the world?" "What mission field is assigned for study this month?" "Bible missionary facts."

SUGGESTION CORNER.

A legend is told among the peasants of Southern Russia of an old woman who was at work in her house when the wise men of the East, led by the star, passed on their way to go and seek the infant Saviour.

"Come with us," they said; "we are going to find the Christ, so long looked for by men."

"Not now," she replied; "I am not ready to go now, but by-and-by I will follow on and find Him with you."

But when her work was done the wise men had gone, and the star in the heavens which went before them had disappeared, and she never found her way to the Saviour.—*Exchange.*

The closing meeting of the year held by the society in Elizabeth, N. J., was enlivened by the first number of *The Missionary Sentinel* (MSS.), containing original papers, poems, and scraps, in all the variety of a well regulated newspaper.

A lady in Illinois sends thirteen new names. Only two had as yet given their subscriptions, but "if they choose to repay me, all right; if not, I do that much more for missions."

A society of nine, in a country place, invited all the ladies of the congregation to a lunch of sandwiches, coffee, cake and ice-cream. Missionary exercises occupied an hour, in which, among other things read, were, "That Missionary Baby," in March *W. W.*, and "the touching stories of sacrifice," in the November *W. W.* The membership of nine was more than doubled that day. Thirty-two were present. Why shouldn't some other little societies double up in the same way?

The Missionary, an admirable Presbyterian magazine (published at 1001 Main Street, Richmond, Va., price $1.00), contained excellent articles in its August and September issues, upon "Missionary Literature." The writer likens the leaflets printed by societies to the "winged seeds of the maple, that fly far and wide and sink deep into all sorts of soil." We quote from her:

"In my own society most of us take *The Church at Home and Abroad* and *Woman's Work for Woman* (in addition to *The Missionary*). The former gives the larger view of the work; the latter, more of the little personal details and feminine touches, which add vividness and color to the picture. In addition to these, one good undenominational periodical, like the *Missionary Review of the World*, is a fair equipment for the average member of a society. But so impressed am I with the absolute necessity of this sort of furnishing for an active worker, one on whose shoulders rests the necessity of "pushing things," that I do not hesitate to say, as the result of my own experience and observation, *if the leader of a missionary society has but ten dollars a year to spend for the missionary cause, the very best possible investment of her money is to spend nine of those dollars for missionary literature.*

"Notice, however, that I only say the *leader*. Because she must lead, she must be prepared. She cannot give, give, give out of an empty storehouse."

BOOKS RECEIVED.

Woman's Medical Work in Foreign Lands, MRS. J. T. GRACEY. (Woman's Foreign Mission Society of the M. E. Church, Boston.) Price, cloth, 50 cents; paper, 30 cents.

Our Methodist sisters were the banner society of all the world to send women physicians to the heathen, and this modest record of their labors is worthy to be put beside any missionary story that has yet been told. This volume is a republication of one issued several years ago, *with a supplement* up to date. We could only wish that Mrs. Gracey's able pen had added a sketch for which there is now abundant material, of the medical labors of lady missionaries of other denominations.

Foreign Missions of the Protestant Churches, J. MURRAY MITCHELL, M.A., LL.D. (Fleming H. Revell, 12 Bible House, N. Y.—Chicago.) 107 pp. cloth, 50 cents.

This modest little book that calls itself a "tractate" is *multum in parvo*. The chief subjects handled are: What Missions have done; State of the Chief Pagan Religions; Modes of Missionary Action.

Western China, REV. VIRGIL C. HART, B.D. (Ticknor & Company, Boston.)

This is an account of a journey to the great Buddhist centre, Mt. Omei, and takes a reader who is only familiar with the seaports, into a new world. The wonderful salt wells and finest carved bronzes of China, including the pagoda on Mount Omei; the unexpected iron suspension bridge in a remote corner; the city of Chenteu; the pilgrims traveling in sevens, are all described; and the oddness and newness are offset by a knack which the writer has of finding wild spearmint, strawberries, a cabbage garden, and potatoes grown in hills, all over Sz-Chuan. Mr. Hart's journey was undertaken for the purpose of re-establishing the Methodist mission at Chung-king, which was broken up by riot in 1886, and his last chapter is strictly upon missions. The book is illustrated, contains 302 pages and is dressed in the good style of this well-known house.

Woman's Foreign Missionary Society of the Presbyterian Church.

1334 Chestnut Street, Philadelphia, Pa.

President, Mrs. Wm. E. Schenck.

Correspondence with Missionaries, Mrs. C. N. Thorpe, Mrs. C. E. Morris, Miss S. W. DuBois.

Concerning special objects, Miss M. D. Purves; with Presbyterial Societies, Mrs. D. R. Posey; with Auxiliary Societies, Miss L. W. Jordan; with Young Peoples' and Children's Bands, Miss F. U. Nelson.

Candidates will address Mrs. S. C. Perkins.

Treasurer, Mrs. Julia M. Fishburn.

Send all letters to 1334 Chestnut Street, Phila.

Directors' Meeting first Tuesday of the month, and prayer-meeting third Tuesday, at 12 M., in the Assembly Room. Visitors welcome.

The Week of Prayer will be observed by this Society by daily prayer and praise meetings, held in the Assembly Room, from eleven to twelve o'clock, beginning Tuesday, January 8th.

All women who are interested, or who think they ought to be interested, in the subjects indicated in the following program, are cordially invited to attend these meetings. As Thursday is the special day observed by our auxiliaries, whenever practicable, we give the topics for that day the greater prominence, and hope it will prove to be a season of rich blessing. Many a faithful one, living far away, will keep in mind the petitions for each day.

Tuesday, Jan. 8.—Thanksgiving and praise for the blessing of God upon the work of Foreign Missions. Prayer for an outpouring of the Holy Spirit on all missionary teachers and physicians and on the native Christians in heathen lands.

Wednesday, Jan. 9.—Humble confession of past shortcomings and prayer for a baptism of the Spirit on the women of our churches at home, that they may give not only service and money, but themselves this year to this cause.

Thursday, Jan. 10.—*Prayer for our missionaries: for a blessing upon those who have grown old in the service and those just beginning their work; for missionaries' children, especially for those who during the year have been left motherless, and for those who are in this country, away from parental care and restraint; for the sick, weary and discouraged workers everywhere, that healing power and sustaining grace may be abundantly bestowed and their work made to prosper in their hands.*

Friday, Jan. 11.—Prayer for the officers of our own and other women's societies and bands, and for all leaders in foreign missionary work, that there may be united effort and greater love for souls; for a blessing on the editors of magazines and their helpers and upon the magazines themselves.

Saturday, Jan. 12.—Prayer for all nations, that the governments of the earth may be brought into sympathy with the kingdom of the Redeemer; that the wealth of heathen nations now expended in idolatrous worship may be used for the conversion of the world to Christ, and that a blessing may rest upon the Word wherever read or taught.

The little leaflet, *What Ye Will*, prepared a year ago, will be used again this year as an accompaniment to this list of topics. It teaches the first and great lesson for us to learn in this year 1889. Price 8 cents per dozen.

Since the leaflet *Build Ye* was published the appropriations for two of the building funds have been found to be too small, and we ask our auxiliaries for these added sums, with the confident expectation that they will be reached before next April. Each has its peculiar claim and need. For Bancho, $438, making in all $4,420; and for the Kanazawa School, $1,000, raising that amount to $1,555 as the share of this Society. To repair the Missionary Retreat at Seir, Persia, we are asked to raise $200.

The Indian church, for which $250 was asked, is for the Alleghany, not the "Cornplanter" Indians. The latter have a church, built quite recently, but there is no house of worship on the Alleghany reservation. The two reservations are together forty miles in length, hence the necessity for the two small churches. For fuller information about all these special objects we would refer again to the above named leaflet, *Build Ye*. The $250 needed for Baranquilla, and the $1,000 for Merida have been already pledged by societies.

Do not fail to read the letter addressed to you on the first page of this magazine, and then see what can be done about it.

New Auxiliaries.

Baltimore Presbytery,	Waverly, Md.	
Los Angeles,	"	Colton, Cal.
"	"	Pomona, Cal.
Phila. North	"	Ch. Redeemer, Germantown, Pa.
Stockton	"	Grayson, Cal.
"	"	Oakdale, "
"	"	Tracy, "

New Bands.

California,	Grayson, Boys'.
"	North Temescal, Young Ladies'.
"	Paradena, Little Drops of Water.
Maryland,	Hagerstown, Builders.
New Jersey,	Montclair, Trinity Church, Cheerful Workers.
Ohio,	Bethesda, Young Ladies' Society.
"	Cincinnati, Seventh Church, King's Messengers.
"	Newark, First Church, Grant Jones.
"	" " " " Lodiana.
Penna.,	Columbia, Little Missionary Workers.
"	Curwensville, Willing Workers.
"	Erie, First Church, Boys'.
"	Germantown, Wakefield Church.
"	Huntingdon Valley.
"	Manayunk.
"	Mt. Nebo, Young People's Circle.
"	New Brighton, Busy Bees.
"	New Salem, Young Ladies'.
"	Philadelphia, Woodland Ch., Hopeful Workers.
"	Port Kennedy, Sunday School.
"	Round Hill, Sunday School.
"	Sandy Lake, Water Lilies.
"	Stoneboro, Rosebuds.
"	Utica, Cherry Blossoms.

Woman's Presbyterian Board of Missions of the Northwest.

ROOM 48, MCCORMICK BLOCK, S.-E. CORNER RANDOLPH AND DEARBORN STREETS, CHICAGO, ILL.

President, Mrs. BENJ. DOUGLASS.

Correspondence with Missionaries in Africa and Syria, Miss ANNIE GILES; Persia, Mrs. N. B. JUDD; Mexico, S. America and Siam, Mrs. A. D. WHEELER; India, and among the North American Indians, Miss M. P. HALSEY; China and Japan, Mrs. L. V. ANGLE.

Correspondence concerning special objects, Mrs. N. W. CAMPBELL.

Correspondence with Auxiliaries and concerning organization, Mrs. GEO. H. LAFLIN and Mrs. N. D. PRATT. Concerning missionary visits, Mrs. GEO. BANCROFT.

Correspondence concerning candidates, Mrs. H. T. HELM.

Remittances of money to Mrs. C. B. FARWELL, Treasurer.

Meetings every Friday at 10 A. M. All persons interested in mission work are cordially invited.

THE coming of the new year reminds us that only one-third of the year ending April 20 remains. Were it not for a legacy, the gifts from the Northwest would be far below the sum given during the same eight months of 1887. Each one of us is responsible for her own part only, but it is only through the lens of a clear conscience that that part can be clearly seen. Let us put away old debts before entering new time, Let us take no rest and give Him no rest (new version, Is. lxii. 7), until we can each say before our God: I have done my part.

THE announcement of the death of Mrs. Hunter Corbett, of Chefoo, China, coming to us so suddenly, cast a gloom over the hearts of all our workers in the Northwest, where she had been so favorably known, not only for her strong Christian character, but for the noble earnestness of her life, which has proved the helpfulness of a living Christian example. She is at rest, and has found the "peace which passeth understanding." But our sympathies go out to the afflicted ones left behind, and in our expressions to them of deepest regret, we would rejoice to be able to carry one grain of comfort.

NOTHING could be prettier or more timely for a Christmas gift to your friends than a set of our Annals, of which there are now six. The last one, "The Life of Wm. Carey," written by Mrs. C. B. Farwell, of Chicago, is one of the most interesting of the series. The cloth-covered books are beautifully bound and are an ornament to any library. Send for them! See prices below.

AT a recent meeting, our Publication Committee decided to allow packages of leaflets and Annals to be sent to all synodical, presbyterial and other meetings for sale, provided the societies pay the expenses of transportation both ways, and become responsible for the value of the package and the safe return of those remaining unsold. The new plan will give ladies an opportunity of examining leaflets, etc., before orders are sent to 48 McCormick Block. This plan is especially commended to societies in and near Chicago, for their regular meetings where there need be little or no expense of transportation.

HAVE obtained ten or more new subscribers to *W. W.*: Mrs. D. C. Wright, Mendota, Ill.; Mrs. W. G. Donnau, Independence, Ia. Total *new* subscribers, to date, 136.

MISSIONARY ANNALS.

Published by the W. P. B. M. of the Northwest, Room 48, McCormick Block, Chicago, Ill. Price per vol., cloth, 30 cents; paper, 18 cents.

I. Robert Moffatt.
II. Adoniram Judson.
III. Woman and the Gospel in Persia.
IV. Justin Perkins.
V. David Livingstone.
VI. Henry Martyn and Samuel J. Mills.
VII. William Carey.
VIII. Madagascar, will soon be ready also.

NEW LEAFLETS AND REPRINTS.

	each.	doz.
The Feast of the Cross, a poem	.01	.10
That Missionary Baby	.02	.15
The Mother at Home, by "Pansy."	.03	.30
The Bride's Outfit, a poem	.01	.10

NEW AUXILIARIES AND BANDS.

Cedar Rapids Presby.,		Garrison, Mission Helpers.
Central Dakota	"	Blunt, Golden Rule Band.
"	"	Hitchcock, The Sunbeams.
Fort Dodge	"	Sioux City, Second Church.
Kearney Presby.,		Scotia.
Maumee	"	Paulding, Harvest Gleaners.
Milwaukee	"	Cambridge.
"	"	Milwaukee, Calvary Church, Wide Awakes.
Saginaw	"	Alma.
"	"	Port Hope, Mission Band.

Women's Board of For. Miss. of the Presbyterian Church.

NO. 53 FIFTH AVENUE, NEW YORK CITY.

President, Mrs. HENRY N. BEERS.

The regular prayer-meeting is held the first Wednesday of every month, at 10.30 A.M., lasting an hour. Visitors cordially welcomed.

Each other Wednesday there is a half-hour meeting for prayer and reading missionary letters, commencing at the same hour.

For special department of each Secretary, see third page of cover.

Address all letters to 53 Fifth Avenue, N. Y. City.

AT this season many auxiliary societies and bands have it in mind to make up "boxes" for our schools. If any desiring to do this would communicate with Miss A. L. Denny, before starting to work, she would tell them which schools were most in need, and she also would gladly prompt them as to the articles most desirable to send. Any letters sent to 53 Fifth Avenue for Miss Denny would receive immediate attention.

WE are a little puzzled sometimes as to what is just to ourselves in reply to the requests for leaflets which come to us from sister societies or their auxiliaries. Samples of special leaflets we are glad to send free to any desiring them. Of course, we would wish that a request for these should be accompanied by provision for postage, but we do not feel that we can send any quantity free to societies not contributing to our treasury. On sales amounting to $5 and upwards we make a discount of 25 per cent.; on sales of less amount, yet exceeding $1, the discount is 10 per cent.

VOL. II. of *The Missionary Chronicle*, the pamphlet which was the organ of the Board of Foreign Missions, before the days of *The Foreign Missionary*, is missing from our bookshelves at 53 Fifth Avenue. This includes the years 1835 and 1836, and the loss is a serious one, as it breaks the set. It may be some one has borrowed it but forgotten to return it. If so, we greatly desire to see it restored to its place.

THE Library Committee again proffers the request that any one having the following numbers of *The Foreign Missionary* would forward them to the Rooms, thus helping us to complete the files: November, 1855; April and August, 1856; January, February, June, September, November, December, 1871; January, April, October, November, 1872; January, February, March, April, 1873.

WORD comes from Miss Holmes of her safe arrival at the Tripoli Girls School. The weather was warm, but that day, October 23, was the first rain of the season. She found twenty-six boarders and one hundred day scholars.

NEW AUXILIARY.

Louisville Presbytery, Kuttawa, Little Workers.

Woman's Presbyterian For. Miss. Society of Northern N. Y.

10 WASHINGTON PLACE, TROY, N. Y.

President, Mrs. H. B. NASON.

Correspondence with Missionaries in Persia, Syria, India, Japan and Africa, Mrs. F. C. CURTIS, 136 Hudson Avenue, Albany.

Correspondence with Missionaries in China, Guatemala, Siam and Idaho, Miss ANGIE C. WING, Glens Falls.

Correspondence with Societies and Bands in Albany and Columbia Presbyteries, Mrs. A. MCCLURE, 232 State Street, Albany.

Correspondence with Societies and Bands in Troy and Champlain Presbyteries, Miss M. C. EDDY, Glenwood, Troy.

THE members of our Society will learn with deep regret that our able and accomplished secretary, Mrs. George H. Page, has notified the Advisory Committee that she has decided to resign her position. It may not be known to every one within the limits of Northern New York that, in addition to the duties of her secretaryship, she has furnished our page for WOMAN'S WORK ever since the first number of our magazine was issued. Miss M. C. Eddy is to be secretary in place of Mrs. Page, and Miss Angie C. Wing, of Glens Falls, is to take Miss Eddy's former position. The Advisory Committee has not yet been able to secure any one to assume the responsibility of the magazine page, but it is hoped that in a few days this much desired arrangement may be consummated. It goes without saying that the officers of Northern New York regret the necessity which has compelled Mrs. Page to resign her position. They desire at this time to express their appreciation of her devoted service of so many years, of her generosity, of her unusual talent, and of her acquired literary facilities in presenting the cause of Missions.

IT is to be hoped that our Auxiliaries and Bands understand that Northern New York has this year assumed for special work a $1,500 addition to Miss Bartlett's school in Mexico. Just after her resignation, Mrs. Page was so kind as to prepare a leaflet upon the subject of our special work. Copies can be obtained by our members by applying to Miss M. C. Eddy, or to Mrs. F. C. Curtis.

ON the 12th of November, Mrs. Andrews, of India, gave a very interesting address to the societies and bands of Albany, in that city.

A LETTER dated November 8th has just been received from Miss McBeth. Miss Juliet L. Axtell, of Lake Forest (who sent us the interesting Nez-Percé letter, which we have circulated as a leaflet), has forwarded to us during the past week, autograph letters from Moses Minthorn, Enoch Pond, Peter Lindsley, James Hayes, Caleb McAtee, and Luke Williams — all licentiates, or ordained ministers from the Mt. Idaho school. Copies of these communications can be obtained from Miss Angie C. Wing.

TWO letters from Miss Edna Cole, of Bangkok, have also come to us. Copies of these letters and also of a note from "Chang," written to the Cheerful Givers, of Whitehall (this latter noticed in WOMAN'S WORK for November), can also be obtained from Miss Wing.

IT is wonderful to notice how soon converted heathen begin to attempt to fulfil our Lord's command: "Feed my lambs." This Nez-Percé correspondence will show how these poor Indians, out of their poverty, are contributing to the Ministerial Relief Fund. Then Miss Cole supplements this account with her description of how the little Siamese girls in her school raised the $30 Christmas offering for Missions.

Woman's Presbyterian Board of Missions of the Southwest.

No. 1107 Olive Street, St. Louis, Missouri.

President, Mrs. Jas. H. Brookes.

Home Corresponding Secretaries: Mrs. S. W. Barber, 3033 Olive Street, for missionary correspondence; Miss Agnes H. Fenby, 3116 Lucas Avenue, for auxiliary and miscellaneous correspondence.

Foreign Corresponding Secretary, Miss Blanche Burnett, 3944 Bell Avenue.

Treasurer, Mrs. Daniel Kuhn, 1608 Chouteau Avenue.

Meetings of the Board are held at the Presbyterian Rooms, 1107 Olive Street, second floor, St. Louis, on the first and third Tuesdays of each month, at 9.30 A.M. All interested in Missions are invited to be present.

Missionary Literature can be obtained at the "Rooms," between the hours of 10 A.M. and 4 P.M. Mail orders should be addressed to "Woman's Presbyterian Board of Missions of the Southwest, 1107 Olive Street, St. Louis, Mo."

Only three months now until the Annual Meeting, which is to be held the last of March, in Carthage, Mo. We are scarcely over the rush of the holidays, but after a little breathing spell, we are impressed with the fact that earnest self-sacrificing work must be done by all to make this meeting the success we wish it to be. To all our members we say, *Give*, *Work* and *Pray*, that this year's work may be greater and not less than that of last year.

Slowly, but surely, we are gaining in our contributions. Our Treasurer reported in October that we were still behind our last year's gifts by $399.41. By the time this is published we firmly believe we shall be in advance instead of behind in contributions. Christmas-time and gratitude to God for all his blessings the past year will surely have loosened the purse-strings, and generous gifts will be the result.

A large number of Christmas-boxes have been prepared and sent to Home and Foreign Mission Fields by our Young People's Societies. How bright eyes and young hands have worked —and fresh warm hearts have sacrificed to send Christmas joy and blessing to little heathen children, only God knows! But Christian mothers who watch, see that a spirit of noble unselfishness and tender interest for others is being developed. What could gladden a true mother's heart more than to see this spirit in her child?

All the presbyterial meetings held during the fall of 1888, have been unusually well attended and good reports have been received. A number of excellent papers have been published that were prepared for these meetings. Among them was "Lengthening the Cords," by Miss C. R. Hume, and "American Heathen," by Mrs. M. C. Arnett, and "Africa for Christ or Mammon—Which?" by Miss Mary E. Ware.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from November 1, 1888.

[PRESBYTERIES IN SMALL CAPITALS.]

Butler.—Amity, 10.60, Y. L. C., 75; Bd., 2.75; Butler, 23.89; Centre, 8.85; Centreville, 12.50; Grove City, 30.80, Y. L. C., 33; Mt. Nebo, 14; North Liberty, 14.80; Plain Grove, 36; Scrub Grass, 16.75; Zelienople, 12.70, S. S., 10.70, 302.34

Cleveland.—Cleveland, 1st, Fidelia Fisk Bd., 75; 2d Ch., 75; North, 11.25; Wilson Ave., Laughlin Bd., 10; Collamer, Birthday Bd., 5, 176.25

Columbus.—Columbus, 1st, 75; 2d Ch., 30, Mrs. W. G. Dunn, 45; London, 7, Finley Bd., 12.50, 169.50

Holston.—Greeneville, 16; Jeroldstown, 4.50, Bd., 1; Jonesboro', 16.80, Y. P. B., 7.50; Mt. Bethel, 12.50, Bd., 4.05; Oakland, 60 cts.; Salem, 12, Y. L. B., 5.76, Children of the King, 7, Broylesville Helpers, 5; Timber Ridge, 2, 94.71

Jersey City.—Hoboken, 1st, 25; Jersey City, Bergen, 75, Young Division Steady Gleaners, 7; Claremont, 19; Scotch, 25; Westminster, 13; Passaic, 1st, 69; Paterson, 1st, 50; Rutherford, 72.78; Tenafly, 55, 403.78

Kittanning.—Apollo, 32.52, Hopeful Bd, 3.08, Faithful Workers, 1.90; Bethel, 30; Cherry Tree, 6; Elder's Ridge, 20.25; Freeport, 25; Indiana, 200; Kittanning, 200; Parker City, 26.30; Slate Lick, 20; W. Lebanon, 17, "A tithe," 1; W. Glade Run, 25, 608.05

Marion.—Delaware, 31, Y. P. S., 95; Iberia, 7; Marion, Y. P. S., 8.50; Marysville, 57; Mt. Gilead, 19, Y. P. B., 15.74; Trenton, 20, 253.24

Monmouth.—Englishtown, S. S., 16.48

Morris and Orange.—Orange, 1st, 125.00

Newark.—Bloomfield, 1st, 112.50; Bloomfield, Westm'r, 90, S. S., 60; Caldwell, 53.60; Montclair, 200, Y. L. S, 50; Newark, 3d, 80; Bethany, 2 children, 15; Calvary, S. S., 25, Girls' Bd., 15; Central, 50; High St., 43.50; Park, 100; Roseville, 94, 988.60

New Brunswick.—Pennington, 14.28; Trenton, Prospect St., 30, Girls' Bd., 37.94, 82.22

Northumberland.—Bloomsburg, 61; Danville, Grove Ch., 17.16; Jersey Shore, 50; Washington, 33.67, Children's Bd., 20.50; Williamsport, 1st, 100; 2d, 59.24, Ministering Children, 13; 3d, 62.35, 416.92

Philadelphia.—Atonement, Little Helpers, 5; Tabor, 17; Walnut St., Mrs. A. O. Granger, 50; West Spruce St., Busy Bees, 25; Woodland, Woodland Bd., 17.12, 114.12

Philadelphia Central.—Central, Mrs. J. H. Munro, *special*, 25; Princeton, Helping Hands, 50, 75.00

Philadelphia North.—Abington, 90; Ashbourne, 5.75; Bridesburg, Little Lights, 25.75; Bristol, 82.20; Chestnut Hill, 150.70, Little Gleaners, 75; Doylestown, 69.50; Fox Chase, a few friends, 5.50; Frankford, 1st, Y. L. B., 15.25; Germantown, 1st, 125, Eliot Boys, 2.50, Miriam Bd., 30; Germantown, 2d, 25; Market Square, 17, Y. L. B., 10, Shaw Bd., 3; Holmesburg, Mem'l Bd., 27.24; Jenkintown, 30, Grace Bd., 15; Manayunk, 38, Children of the King, 8; Mt. Airy, 34.11; Neshaminy of Warwick, 30, 914.50

Pittsburg and Alleg. Com.—Allegheny, 1st, 13, in mem. Clarence M. Shields' mite box, 5; McClure Ave., 30.47; North, 53.79; Providence, 10; Beaver, Sunbeam Circle, 21.80; Bellevue, 10; Canonsburg, 50, Y. L. B., 30, Y. P. Soc., 7.50; Chartiers, 60; Emsworth, 50; Evans City, 15; Freedom, 2.25; Hazlewood, 50; Hoboken, 11; Leetsdale, 38.75; Monongahela City, 50; Oakdale, 11.80; Pittsburg, 6th, 40; Birmingham, 20; Pittsburg, E. Liberty, 291.75, Happer Bd., 5.65, Y. L. B., 21.85, Pansy Bd., 20.06, Inf. Cl., Birthday box, 17; Lawrenceville, 35, a friend, 10, McConnell Bd., 9.50; Park Ave., 42, Gleaners, 13.65, King's Soldiers, 5; Tarentum, 15; W. Bellevue, Workers, 25, 1,091.82

Portsmouth.—Mt. Leigh, 15.00

Syracuse.—Syracuse, Park Ch. 50.00

West Virginia.—Ravenswood, 7.50

Miscellaneous.—New Brighton, Pa., Mrs. M. E. Palmer, 25; Phila., bal. from Col. Young People's Meeting, 24.12; Wyandot, O., Mrs. E. C. Junkin, 2, 51.12

Total for November, 1888,	$5,963.15
Total since May 1, 1888,	$27,970.86

The Corbett Boys and Junior Boys, Chestnut Hill, Pa., have sent a box to Dr. Corbett, China, valued at $50.

Mrs. Julia M. Fishburn, *Treas.*,
Dec. 1, 1888. 1334 Chestnut St., Philadelphia.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest, to Nov. 20, 1888.

ALTON.—Alton, 14.20; Carlyle, 3.75; Carrollton, 25; Jerseyville, 4.75; Reno, 12.50; Sparta, 10; Virden, 9.15 (less Pres. Ex. 2.38), 76.97

BELLEFONTAINE.—Kenton, 5; Spring Hill, 15; West Liberty, 16, 36.00

BLOOMINGTON.—Bement, 105; Bloomington, 2d, 254.70; Champaign, 29.23; Lexington, 23.10; Onarga, 53.03; Tolono, 13.85, 478.91

CAIRO.—Carbondale, 25; Du Quoin, 26.92; Sumner, 5.60; Tamaroa, 5.40, Bd., 5, 67,92

CHICAGO.—Arlington Heights, S. S., 34.81; Chicago, 1st, 53.50, Bd., 50; 2d, 2,536.15, Y. L. S., 25; 3d, 120; Boys' Bd, 15, Seed Sowers, 10; 4th, 370, Y. L. S., 35.35, S. S., 84.46; 6th, Y. L. S., 40.50; Ch. of the Covenant, 6.64; Evanston, 53, Y. L. S., 50; Hyde Park, Y. L. S., 19.25; Lake Forest, 40, Y. P. S., 22.35, Steady Streams, 4.65; Oak Park, S. S., 30; Peotone, Light Bearers, 25; S. Evanston, Lulu Anker Bd., 25; Woodlawn Park, 5; Presbyterial Off., 52.32, 3,707.98

DETROIT.—Detroit, Calvary Ch., 48.65; Fort St. Ch., Mrs. Chandler, 350; 3d Ave., 50; Westminster, 62, Mrs. White, 20; Milford, 25, 555.65

DUBUQUE.—Independence, 16.75; Nugent, 1.50, Bd., 5, 23.25

FARGO.—Tower City, 5.00

HURON.—Clyde, 5; Fostoria, Doolittle Bd., 25; Fremont, 23; Tiffin, 37.34, S. S., 15, 105.34

INDIANAPOLIS.—Columbus, 28; Franklin, 37.50; Greenwood, 10; Hopewell, 35, S. S., 11.08; Indianapolis, 2d, 100; Tabernacle Ch., 38 60, 260.18

IOWA.—Birmingham, 7.90; Burlington, 15.55; Mt. Pleasant, 50; Mediapolis, 13.20; Ottumwa, 18; Spring Creek, 10.40; Troy, 10, 125.05

LANSING.—Albion, 10; Battle Creek, 25, Miss Wheelock, 10, Bd., 10; Brooklyn, 30; Homer, 11, Circle, 4.50; Jackson, 4; Lansing, 7; N. Lansing, 13; Marshall, 17.26; Parma, 5, 146.76

LIMA.—Findlay, 59.00

MADISON.—Oregon, 8.00

MANKATO.—Jackson, 17.44; Mankato, S. S., 16.36; St. Peters, 5.07; Tracy, 14.67; Wells, 5; Worthington, 25, 83.54

MILWAUKEE.—Milwaukee, Calvary Ch., 30; Immanuel Ch., Y. L. S., 37.50, Bd., 22.34, 89.84

MONROE.—Erie, 7, Bd., 3; Monroe, 39; Petersburg, 2.85, 51.85

MONTANA.—Deer Lodge, 7; Helena, 18.20; Pres. Off., 80 cts. 26.00

NIOBRARA.—Emerson, 2.32; Hartington, 5, 7.32

OMAHA.—Blair, 2.50; Columbus, 5; Craig, 7.05; Lyons, 3.20; Omaha, 1st, 17.91; 2d, 7.19, Bd., 3.81; Castellar St. Ch., 2; 1st German, 5; Schuyler, 11.50; Waterloo, 3.25, 68.41

OTTAWA.—Mendota, 14.96; Morris, 30, 44.96

PUEBLO.—Canon City, 16, Bd., 30, 46.00

RED RIVER.—Crookston, 3.16, Bd., 3.68; Hallock, Bd., 4.57; Moorhead, 9.55, Th. Off., 30.15, 51.11

ROCK RIVER.—Rock Island, Broadway Ch., 22; Dixon, 8.54; Garden Plain, 7.15; Peniel, 5; Viola, 2.73, 45.42

SCHUYLER.—Appanoose, 25; Clayton, 4; Macomb, Ebenezer Ch., 2; Wythe Ch., 10.20, 41.20

ST. PAUL.—Hastings, Bd., 12.50; E. Minneapolis, Andrew Ch., 12; Red Wing, 15; St. Paul, Central Ch., 50; House of Hope, 145, 234.50

S. DAKOTA.—Synodical Soc., 2.00

UTAH.—Pres. Soc., 8.45

VINCENNES.—Upper Ind. Ch., Bd., 5; Bethany, S. S., 5, 10.00

WHITEWATER.—Shelbyville, 61.55

WINNEBAGO.—Oshkosh, 11.00

MISCELLANEOUS.—Columbiana, Ala., 20.00

Total for month,	$6,559.16
Previously acknowledged,	$17,888.71
Total from April 20 to Nov. 20,	$24,447.87

MRS. C. B. FARWELL, *Treas.*,
CHICAGO, Nov. 20, 1888. Room 48, McCormick Block.

Receipts for Foreign Fund of the Woman's Presbyterian Board of Missions of the Southwest, from October 20, 1888.

HIGHLAND.—Effingham, Busy Gleaners. 3.00

NEOSHO.—Ottawa, 7.50; S. S., 14.16 21.66

SOLOMON.—Beloit, 10.00; Salina, 5.90, 15.90

TOPEKA.—Auburn, 5.00; N. Topeka, 5.00, 10.00

KANSAS CITY.—Kan. City 2d Ch., 88.95

OZARK.—Springfield, Calvary Ch., 50; Greenfield, Daisy Chain Band, 25; Miss Alice D. Martin, 10, 85.00

ST. LOUIS.—St. Louis, Compt. Ave. Ch. Aid Soc., 125; Mrs. S. Knight's S.S. class, 11.49; Lafayette Park Ch., 82.45, 218.94

N. TEXAS.—Gainesville, 12.50

Total for month,	455.95
Previously acknowledged,	1,890.59
Total receipts for For. Fund since April 1, 1888,	2,346.54

MRS. DANIEL KUHN, *Treas.*,
Nov. 20, 1888. 1608 Chouteau Ave., St. Louis.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for November, 1888.

BOSTON, MASS.—Boston, Columbus Ave., 7.83; Manchester, N. H., 5; Newburyport, 40; South Framingham, 2.19; South Ryegate, Vt., P. Off., 8; Windham, N. H., 5.90, 68.92

BROOKLYN.—1st, 27.24; Greene Ave., 5.84; Lafayette Ave., 72.89; Memorial, 32.08; Prospect Heights, 5.84, Little Givers, 15, S. S., 25; South 3d St., 59.42; Tabernacle, 37; Throop Ave., 52.70, Y. L. Bd. 14.58, Girls' Bd., 3.90; Westminster, 29.30, 380.79

BUFFALO.—Buffalo, Central, 50; North, 61.22; Gowanda, Mrs. E. H. Plumb, 9; Westfield, 15, 135.22

CAYUGA.—Auburn, Central, Mrs. P., 15; 2d, Miss M. H. H., 5; Westminster, Boys' Bd., 5.37; Aurora, Mrs. L. M. Z., 25; Ithaca, 89, 139.37

FRENFZER, KY.—Ashland, 25; Maysville, 16.25, S.S., 1.05; Lexington, 2nd, 25; Paris, 22.50, 89.80

GENEVA.—Geneva, North, Y. L. S., 5, Gleaners, 12; Trumansburg, 9.94, 26.94

HUDSON.—Haverstraw, Central, 75; Washingtonville, 1st, 25, 100.00

LYONS.—Clyde, S. S. Miss. Soc., 20.82; Sodus, 9.55, 30.37

MORRIS AND ORANGE, N. J.—East Orange, Bethel, Y. L. S., 6.28

NEW YORK.—Fourth Ave., Miss. Bd., 17.90; Harlem, Gillette Soc., 100; Seventh, Pansy Soc., 10; Thirteenth St., 50; A Lady, 25.00, 202.90

NIAGARA.—Albion, 5.69, P. Off., 12.08; Barre Centre, P. Off., 3.50; Carlton, 2; Lockport, 1st, P. Off., 18.38, Y. L. S., 33.27, P. Off., 6.50, King's Guards, P. Off., 7.33; 2nd, Ward, P. Off., 16; Medina, 12; Niagara Falls, 9.37, 126.12

ROCHESTER.—Avon, Central, 4; Pittsford, 25, Miss. Bd., 20; Rochester, Brick, Emma Cochran Bd., in memory of Georgie Cleveland, 25; Central, 100; 1st, 50; 3d, Y. L. S., 30; Westminster, 15; Scottsville, Mrs. Sutphen, 25, 294.00

SYRACUSE—Baldwinsville, 30.00

WESTCHESTER.—Sing Sing, 35.00

MISCELLANEOUS.—East Bloomfield, N. Y., 32,85; Leaflets, 57.99; Wilmington, Del., Mrs. K. W. Howell, 6, 96.84

Total,	$1,762.55
Total receipts from April 1, 1888,	15,206.23

MRS. C. P. HARTT, *Treas.*,
53 Fifth Avenue, N. Y. City.

MRS. J. A. WELCH, *Asst. Treas.*,
39 West 17th Street, N. Y. City.

INFORMATION
CONSERVATION, INC.